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The
CHRISTIAN CENTURY

Published Weekly

Jews and Christmas
An Editorial

It Happened Near Bethlehem
By Gerould R. Goldner

Missing: A Literature of Power
By Clarence Seidenspinner

The Church Beats the Drums
By Ray H. Abrams

Youth Must Be Employed
An Editorial

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In This Issue

CLARENCE SEIDENSPINNER

is minister of the First Methodist Church, Ripon, Wis. First appearing in The Christian Century several years ago as an unknown writer, Mr. Seidenspinner has won a wide following as an independent and stimulating commentator on the relation of Christian culture to modern civilization. He is the author of a book on new aspects of the art of worship which will be published next spring.

GEROULD R. GOLDNER

is minister of the Church of Christ, Mogadore, O. Readers will remember the large amount of attention given by the American press last summer to the kidnaping of Mr. Goldner, then recently graduated from Yale Divinity School, and his father, Dr. Jacob H. Goldner, minister of the Euclid Avenue Christian Church, Cleveland, O. It is out of that experience that Mr. Goldner has written the sketch in the present issue.

RAY H. ABRAMS

is professor of sociology in the Wharton School of Business and Finance at the University of Pennsylvania. The present series of articles appearing in The Christian Century is taken from *Preachers Present Arms*, a book by Professor Abrams first published in 1933.

Coming

In our next issue, which closes the volume for 1939, there will appear the editorial "Retrospect," which has become a widely looked for annual feature. . . . How does the Quaker position on war differ from that of churches which have adopted anti-war resolutions? This will be answered in an authoritative article by Janet Whitney, widely known Quaker biographer and writer.

The CHRISTIAN CENTURY

December 20, 1939

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Calendar of Coming Events

Dec. 14-20. Methodist Conference on Christian Education in the Local Church, Nashville, Tenn.
Dec. 24. Ford Hall Forum, Boston; Michael Williams, speaker.
Dec. 24. Christmas Eve Vigils, Central Moravian Church, Bethlehem, Pa.
Dec. 24. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; special Christmas program.
Dec. 24. Chicago Sunday Evening Club; special Christmas program.
Dec. 26. Texas Biblical Research Society, Baylor University, Waco.
Dec. 27-29. Fourth Annual Meeting, Southwestern Philosophical Conference, Southern Methodist University, Dallas, Tex.
Dec. 27-Jan. 1. North American Christian Student Conference, University of Toronto.
Dec. 28-Jan. 1. Triennial Conference, Church Workers in Universities, Chicago Theological Seminary, Chicago.
Dec. 31. Chicago Sunday Evening Club; Edwin H. Hughes, speaker.
Jan. 7. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Karl Truesdell, speaker.
Jan. 7. Chicago Sunday Evening Club; Ivan Lee Holt, speaker.
Jan. 7. Ford Hall Forum, Boston; Louis K. Anspacher, speaker.
Jan. 7-14. Universal Week of Prayer.
Jan. 8. National Methodist College Meeting, Philadelphia.
Jan. 8. Wise Center Forum, Cincinnati, O.; Raymond Clapper, speaker.
Jan. 9-12. Methodist General Missionary Council, Charlotte, N. C.
Jan. 14. Home Mission Sunday.
Jan. 15. Wise Center Forum, Cincinnati, O.; Max Lerner, speaker.
Jan. 16, 17. Annual Meeting, State Council of Churches, Albany, N. Y.
Jan. 16-18. Church Conference on War, Philadelphia.
Jan. 16-18. Annual Midwinter Convocation, University of Tennessee, Knoxville; Edwin McNeill Poteat, speaker.
Jan. 16-18. Fourth Annual North Carolina Convocation of Churches, Greensboro.
Jan. 18-20. White House Conference on Children in a Democracy, Washington, D. C.
Jan. 23-25. United Christian Council for Democracy Emergency Conference, Cleveland, O.
Jan. 23-26. Diocesan Council of Louisiana, New Orleans.
Jan. 24, 25. Diocesan Council of Mississippi, Aberdeen.
Jan. 27. Child Labor Day.
Jan. 28, 29. Intermountain Christian Workers' Fellowship, Salt Lake City, Utah.
Jan. 29. Wise Center Forum, Cincinnati, O.; Hans Kohn, speaker.
Jan. 29-31. Minnesota Baptist Pastors' Conference, Minneapolis.
Jan. 29-Feb. 1. Twenty-first Annual Ohio Pastors' Convention, Columbus.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, DECEMBER 20, 1939 NUMBER 51

EDITORIAL

IT IS a sad Christmas which the world faces—perhaps the saddest in history. The hopes for which mankind sacrificed itself less than a generation ago have been destroyed. Great nations have turned back to slaughter, and fear lest the area of war may spread is to be felt in every nation. Men's lips can scarcely form words which have a strange and mocking sound: "Glad tidings of great joy." The return of Christmas this year brings a reminder of the Christmas in the trenches twenty-five years ago. All along the line there was, by common consent of the fighting men, truce. Here and there Christmas trees were set up on the parapets. For several days soldiers from both sides mingled in no man's land. At a few points they even played football together. The same thing happened, but on a larger scale, at Christmas in 1915. Then the high commands put a stop to it. Many hoped that this fraternizing of the rank-and-file would prove a portent of the reconciliation of peoples to follow the war. Those hopes were dashed. The "high commands" stepped in at Versailles and later to make reconciliation impossible. Now most of Europe is again at war. Nevertheless, the common people on both sides of the battleline will keep the Christmas feast. There may be heartbreak, but there will also be in millions of humble homes the Christmas candles which draw their light from the Christmas star. Ever and again the smoke of battle may hide that star from our sight. But it has been set in the sky as an eternal sign. It will never disappear.

Christmas

Finland Holds Out Against Russia

IF Stalin believed that his conquest of Finland would be easy and impressive, he knows better now. Conflicting reports come from the Finnish front, but it is clear that the Russian advance bears no resemblance to the German *blitzkrieg* which demolished Poland. The Finns are resisting stubbornly every mile of Russian advance, and the Russians are finding that the forces with which they began their attack are far from adequate. There is even talk in the Allied and American press that the Finns may hold their invaders off until spring. Such optimism, however, still seems premature. Despite the way in which the rest of the world, even including Italy and Germany, has rallied to supply the Finns with military supplies and money, and despite the weaknesses disclosed in the red army and airforce, too much importance should not be attached to the heroic stand which the Finns are making on the Karelian isthmus. If the Russians push their way across the country at sparsely defended points farther north, and if their fleet can gain control of the bases on the gulf of Finland, the Mannerheim line will be outflanked. If that happens, little more than guerilla resistance will remain possible. Meanwhile, Finland's appeal to the league has brought that body into session. It is not yet known what action, if any, it will take against the Russian aggressor. But it is clear that any action by the league will be verbal. The idea of trying to halt an offender by applying sanctions has no appeal to Russia's neighbors.

The Pope in the Mazes of European Diplomacy

ON December 8 the generally reliable Edgar Ansel Mowrer cabled from Paris: "France today, and presumably Great Britain as well, refused the pope's request for a five-day Christmas truce. . . . The French explain that they had to refuse a papal offer of mediation in 1916 for the same reason that Spanish Generalissimo Francisco Franco, who with Premier Benito Mussolini is backing the present offer, refused a Vatican mediation offer during the Spanish civil war." This dispatch from Paris followed reports of the turning down of a papal proposal for a Christmas truce by Berlin, and confirmed the rumored efforts of the pope mentioned in these columns last week. However, on the same day Mr. Mowrer sent his dispatch, London professed to be "baffled" by the whole thing, and insisted that no such approach had been made to the British government by the pope. Here is a new example of the devious nature of European diplomacy. Is it conceivable that the pope would approach two belligerents with a plan for a truce, and not the third? Of course not.

For some reason it has suited the purposes of two of the belligerent governments to turn down the pope's proposal openly, while the third, which for some reason does not want to have it said that it has refused a Christmas truce, has preferred to deny that any such proposal has been made. It is all a minor episode, of course, but it may serve to remind the common man that the word of governments at war is good only up to the limits of what they consider to be their immediate interest.

Has American Action Against Russia Been Offered?

ANOTHER incident centering in the Vatican and drawn from last week's news deserves the attention of Americans. On December 5 the following United Press dispatch from Vatican City appeared in leading American papers:

> Pope Pius XII has returned a courteous refusal to a British suggestion that the holy see join an anti-communist front, it was understood today.
>
> Reliable quarters said that the pope replied, through Msgr. William Godfrey, apostolic delegate to London, that though he had long encouraged the world's Catholics to struggle against the spread of communism, the Vatican could not associate itself with any combination of powers for purely political purposes.
>
> The British proposal, it was learned, called for the formation of a bloc of powers, such as the British empire, France, Spain, the United States and other nations wishing to halt communist expansion. The British leaders wanted the pope to give his blessing to the movement and exhort Catholics to participate in it.

There are weasel words in this dispatch, but its importance cannot be discounted. It originated in Vatican City; necessarily, therefore, news of this British proposal was released from sources close to the pope and with the pope's approval. It instantly raises two questions. First, is Great Britain negotiating behind the scenes to change the nature of the war into an anti-communist crusade? Second, is participation by the United States in such a crusade being promised, and if so, by whose authority? For American citizens the second will appear the more important question, but they will not miss the significance of the first. If any such scheme as is suggested in this dispatch from the Vatican is so much as under discussion, the American people should demand of the President full and immediate information.

Dangers in the New Pittsburgh Plan

ON ANOTHER PAGE our staff correspondent in Pittsburgh will be found reporting, with elation, the plan for religious education in public high schools which has just been approved in that city. Dr. Ewers' satisfaction is easy to understand. The action of the Pittsburgh superintendent of schools in proposing that almost a tenth of the high school credits required for graduation or college entrance be granted in the field of religious education is at once a recognition of the shortcomings of secular education and a remarkable opportunity for the churches of Pittsburgh. The actual plan which is being launched in that city differs so markedly from experiments in other cities that both church and educational forces are certain to follow its functioning with close attention. But Dr. Ewers' report of the main features of the new Pittsburgh plan indicates that it contains almost as grave dangers as opportunities for the churches. High school students, if we understand the plan, are to be granted a considerable portion of their credits in return for spending three hours a week at their churches. Of these three hours, it is expected that one will be given to attendance at a service of worship; a second to attendance at Sunday school, and the third to attendance in a discussion group of some sort. The ministers of Pittsburgh see this as an opportunity, as well they may. How will the high school youngsters of the town regard it? We may do them an injustice, but unless high school students in Pittsburgh differ greatly from those we have known elsewhere we believe that the first student reaction will be to hail with glee the best chance to pick up some easy credits which has come along in years. In too many church colleges the cause of vital religion has suffered from student identification of Bible courses with easy credits. The danger will be even greater under the loose conditions in Pittsburgh. Conformity to religious observances as a road to a cheap diploma may easily cheapen rather than enlarge the place of religion in the thinking of Pittsburgh's young people. The clergy of the steel city face a sobering responsibility.

What the War Has Done to Pacifist Ministers

THE LATEST PAPERS to reach this country from England bring more enlightening illustrations of the effect which the impact of the war has had on Christian pacifists. Some have renounced their pacifism. One such is the Rev. Hugh Martin, for many years leader of the Student Christian Movement. In a pamphlet put out by the S. C. M. Press, Mr. Martin, after speaking of his former position as a pacifist, says that "the development of events compelled me to reconsider my position." Accordingly, he has joined the ministry of information—the government propaganda bureau—where he will serve with Basil Mathews in charge of material for the church press. "Is aggression to go on until every nation is converted to pacifist principles, and should the unscrupulous meanwhile be allowed to ride roughshod over the world?" Mr. Martin asks. "Is it certain that it is the duty of a Christian to allow an aggressor to destroy the civilization and spiritual heritage of his nation? That is not, unhappily, a hypothetical question in the modern world." A reaction of a different kind comes from the Rev. Leyton Richards. Called back to the pulpit of Carr's Lane, Birmingham, at the outbreak of hostilities, he seems to have become more intensely pacifistic. He has even dared to suggest, in a sermon preached in the Birmingham Parish Church, that a Christian way of meeting the war would be to fill British ships with food and clothing and send them into the North sea in order that they might be captured by the enemy and taken to German ports. Such a suggestion, he knows, will be dismissed as a "fantastic dream." "Yes," says Mr. Richards, "but it is only because we deem the Christian way absurd that Europe is doomed to fall by its own self-inflicted wounds. In the measure

that men respond to or repudiate the way of Christ do they rise or fall in the final verdict of history and in the living judgment of God. The Christian ethic is idealistic, not realistic; a thing for tomorrow, not for today; a thing for the other man, not for us. What is our dominating aim in prosecuting the war? We say we want to destroy the sin of Hitlerism, and it is a sin, with all its outrages, its violences, iniquities and blasphemy. But do we want to save Hitler from his sins? God does. We say 'force must be met with force.' Do we say that because we are really zealous for international right, or do we say it because we are really afraid to take Christ's way of the cross?"

America Protests Against British Policy

SECRETARY HULL has protested against the action of Great Britain in ordering that goods of German origin carried in neutral ships, even when consigned to neutral buyers, shall be subject to search and seizure. The British government defends its order in council as a reprisal against the sowing of magnetic mines by Germany. Just how a policy which will operate largely against neutral trade can be regarded as a reprisal against Germany is a little hard to see. But Mr. Hull argues that, reprisal or no reprisal, the order in council is in violation of international law and serves formal notice that the United States will reserve all rights to seek damages. The American note is generally regarded—in the United States quite as much as in England—as being largely written "for the record." Certainly there is no chance that the contention of this government will be pushed to any breach of good relations with Great Britain. But even as a document which carries no threat, Mr. Hull's note may serve a useful purpose. It should make clear to the American people, for one thing, the disputable nature of that ancient and accepted international law upon which the President has said that he would prefer to rely for the protection of American neutrality. And it should solidify the sentiment of the people of this country against any later efforts to "enforce" an international law which ceases to exist, in any universally recognized form, the instant the big navies go into action.

A Movie Star Revolts

HOLLYWOOD is reported to be greatly upset by the action of Joan Bennett, film star, in appealing to women's clubs to boycott her latest picture, "The Housekeeper's Daughter," because of the vulgarity of its advertising. Well, Hollywood should have expected a storm to break from some quarter. For several months past the movie magnates have been trying to slip back into the practices which brought about the public uprising led by the Legion of Decency a few years ago. We have not seen Miss Bennett's film, and so know nothing about its merits. But we have read enough of its advertising to agree with her that the producer has tried to sell it to the public as something off-color. Typical ads of this picture, built on the smoking-room theme that "Five men tried to keep house with 'The Housekeeper's Daughter,'" have rung the changes on such doggerel couplets as:

> Five men ran after the Housekeeper's Daughter,
> Who did things to them she hadn't oughter.
>
> Hilda didn't know a pot from a pan,
> But what she couldn't do with a man!
>
> She couldn't keep house! She couldn't cook!
> But what she knew about men would fill a book!
>
> She couldn't cook or sew, it's a cinch
> She did her best work in a clinch!

At first Hollywood tried to laugh off Miss Bennett's appeal to the public to stay away from a picture thus exploited by dismissing the whole thing as a personal publicity stunt. But now that the box office returns are coming in, and it is found that the public is doing precisely what Miss Bennett has advised it to do, Hollywood has stopped laughing. There are demands for disciplinary action of some sort against the actress. The producer is trying to escape responsibility for his advertising by saying that the Hays office approved it. So much the worse for the Hays office. We do not believe that the American public wants its movies to return to the depths in which they wallowed a few years ago. Miss Bennett may have performed a service by awakening responsible citizens to the fact that such a return has started.

Checking on the Candidates

NEXT year's presidential campaign slipped into higher gear last week when District Attorney Dewey delivered his speech in Minneapolis. The speech did not reveal very much about Mr. Dewey's proposals for improvement in the national government; this, it is promised, will be done by later speeches. But it did show that the New York prosecutor has a good radio voice. If the Republicans nominate him they will escape at least one of the handicaps under which they labored when Mr. Landon was at the microphone. Immediately after the Minneapolis speech, the Hearst press hailed Mr. Dewey as a new national Moses. Ordinarily, a Hearst endorsement rates as a political kiss of death. Perhaps Mr. Dewey, whose career has been extraordinarily lucky so far, can escape the fate which has befallen most of Mr. Hearst's chosen. As we have said, we do not intend to take this presidential campaign too seriously or to give much attention to it until well along into next year. But there has already been one development which deserves attention. Both Mr. Dewey and Senator Burton K. Wheeler, a Democrat who could be persuaded to take his party's nomination without too much coaxing, have stated that the first responsibility resting on the next chief executive will be to balance the federal budget. Now, balancing the federal budget is an idea which will make a great appeal to hard-pressed taxpayers these days, especially when it is reported that the army and navy will ask another half-billion boost in their expenditures as soon as Congress meets. Accordingly, we may expect to hear a good deal from this time on about the necessity of balancing the budget, and from politicians in both camps.

But in the interest of fair play and realistic politics, every aspiring candidate who calls for a balanced budget should be required at the same time to tell specifically how he would go about doing it. Lacking such specifications, talk about balancing the budget is just so much empty and not too honest talk.

Jews and Christmas

ON ANOTHER PAGE of this issue will be found a communication by Rabbi Edward L. Israel severely criticizing an article by his fellow rabbi, Dr. Louis Witt, entitled, "The Jew Celebrates Christmas," which appeared in our issue of December 6. Dr. Witt's article was a defense of the widespread participation by his Jewish brethren in the festivities of Christmas. And not only in the festivities, but in the spirit of the season which marks the birth of Christ. He confesses that for a long time he resisted the trend among his people toward the acceptance of Christmas as a memorial in which Jews could be properly interested. He has now abandoned this resistance and has reached the conclusion that for the Jewish community to shut itself off from the festivities which pervade the whole of Western society at Christmas time is to do a wrong to Jewish childhood and to reject a signal opportunity to meet the Christian community on common ground.

Dr. Israel sweepingly repudiates this position both for himself and, as he believes, for "practically one hundred per cent of the spokesmen of contemporary Jewish life." He declares that he knows of "only one rabbi in all American Jewry who might possibly hold" the view expressed by Rabbi Witt. Dr. Israel asserts that he speaks in behalf of "the dignity and self-respect of Jewish religious life" and also "to correct a gratuitous affront" which Dr. Witt has given to Christianity. This "affront" consists of the "unitarianizing" of Christendom. Among the considerations put forward by Dr. Witt which, in his view, made it easier for modern Jews to join in the celebration of Christmas, he cited the "amazing and increasing number of Christians" who no longer believe in the supernaturalness of Jesus' birth or in the divinity of his person. He is to them "no longer 'Christ the Lord' but simply the Man of Nazareth." If such Christians can celebrate Christmas, surely, he argues, the Jew can join with them.

Whether Dr. Israel is justified or not in characterizing this as an "affront" to Christianity, we may be allowed to suggest that it is a mistake to put it forward as a major reason for Jewish participation in Christmas. It overestimates the strength and significance of the so-called "liberal" conception of Jesus and it underestimates the element of orthodoxy in "liberalism" itself. Waiving this point, however, as one which is by no means decisive in Dr. Witt's argument, we believe that the issue he has raised in connection with the Christmas celebration is one which deserves fresh attention by the Jewish community, and it will hardly be held inappropriate for the Christian point of view to be represented in the discussion. Dr. Witt's position stated in general terms is this: There is sufficient common ground between Jews and Christians to justify and warmly to evoke Jewish rejoicing on the birthday of Jesus. If it is true, as Dr. Israel claims, that practically one hundred per cent of the recognized spokesmen of Israel's faith would repudiate this position, we have here a situation which calls for serious attention by both Jews and Christians. Though the issue has arisen in connection with a seasonal matter, the principle involved goes deeper than the occasion which prompted Dr. Witt to write his article.

There are two considerations which invariably force themselves to the front whenever the relation of Judaism and Christianity is under discussion. These should be deliberately pushed aside at the very threshhold of any exchange of views on the issue which Dr. Witt has raised. One of these is what Dr. Witt calls the ecclesiastical or theological conception of Christ. We shall get nowhere if this conception dominates the discussion. There are, of course, occasions when the Christian conception of Jesus may properly and fruitfully be the theme of a discussion between Jew and Christian, but this is not such an occasion. A fully orthodox Christian should be able to talk with a Jew on a ground from which the specifically Christian theology concerning Jesus is by mutual assent excluded. This does not mean that the Christian must compromise his theological beliefs; it means that he is more concerned to bring out and develop the common elements which Jews and Christians share together than to impose his own interpretation.

The other consideration which tends to obscure the subject is the memory of the terrible things the Jews have suffered at Christian hands through the centuries. Unfortunately, in Jewish thought the Christmas season is a symbol of anti-Jewish persecutions, for it was at this season that the persecutions used to be intensified. If the Christian can lay aside his ecclesiastical or theological conceptions of Jesus, and the Jew can forget the enormity of Christian guilt down the Christian centuries, both may be surprised at the extent and importance of the common ground which they occupy. Viewing this common ground, The Christian Century feels bound to take sides with Dr. Witt in his effort to release the spirit of Jewry from bondage to a tradition which denies it the right to participate in a free and gladsome celebration of the birthday of Jesus.

The most obvious common possession of Jew and Christian is nothing less than Jesus himself. Jesus was a Jew. The recognition of this simple fact should alone be sufficient to call forth a tribute from Jewry to its most illustrious son. He was not only born of Jewish parentage but lived his entire life within the Jewish community. He was, moreover, a loyal Jew. He revered the law, the synagogue, the temple. The entire furnishing of his mind was the gift to him of his Jewish heritage. He never spoke a word in derogation of the great values which enlightened Jewry cherished. When he criticized his people, as he did, his appeal was always to something which they already recognized to be the truth, and which, as Jews, they had received as their own inheritance.

The self-consciousness of Jesus was a Jewish, not a cosmopolitan, consciousness. That it had cosmopolitan or universal implications was only discerned years after his death. For himself, his central concern was for Israel, his

own people. He believed that they were the chosen people of God, that they had received the divine revelation, that the world was to be brought to God through them, that in its inward and most real self Israel was potentially the Kingdom of God. His ethical teaching, of which the Sermon on the Mount may be taken as typical, was directed toward Israel. This was his statement of the way Israel was to realize its own destiny as the chosen people of God. In no word of his do we find him transcending Israel and speaking to Man in general. Jesus was a Jew—in blood, in loyalty, in mental outlook, in his criticism of Jewry, in his positive message.

It is difficult for Christians to realize this truth. It is also difficult for Jews to realize it. And for essentially the same reason in both cases. The tension between Jews and Christians early became so acute that both sides tried to forget that Jesus was a Jew. The Christians, in their expansion into gentile environments, found the Jewish origin of their faith to be something of an embarrassment because of the prevalent anti-Semitism throughout the gentile world. As their theology took on Greek forms they were able even to deny that Jesus was a Jew, as the author of the Gospel of John was able to do by his identification of Jesus as the *Logos,* and as Marcion later did by completely rationalizing away the fleshly reality of Jesus. Many Christians even today are shocked by the statement that Jesus was a Jew. Perhaps it is too much to say that the Gospel of John is an anti-Semitic book, but it is indisputable that one of its motifs was to remove Jesus from the anti-Semitic prejudice which prevailed in the gentile community and which handicapped the early presentation of the Christian faith.

The Jews also tried to forget that Jesus was a Jew. This is easily understood in the light of the fact that though the early Christians were Jews, they were Jews with a difference. It is a common psychological fact that the sharpest bitterness often arises between those who are alike, but yet not alike. Both Christians and Jews had to make clear the respect in which they differed from each other. This led to tension and hostility which was reinforced by the general environment, by the rapid growth of Christianity, by proselytism, and eventually by the secular power which came into Christianity's hands in the fourth century. Persecution set in. Through the long centuries Christians have been teaching Jews to hate Jesus. Naturally, the Jews tried to forget that Jesus was a Jew!

But we Americans—Christians and Jews—live in a different world. It is a world of tolerance, of political liberalism, of democracy. What could be more natural than that, in this environment, both Jew and Christian should discover and proclaim that Jesus was a Jew? Interestingly enough, Christian scholarship is already discovering this fact, and is reinterpreting Christianity in the light of it. Suppose Judaism discovered it, and invested it with the significance which is its due! No man can foresee the outcome of such a meeting of Judaism and Christianity upon this common historical ground.

A simple gesture of its recognition would be the unconstrained observance of Jesus' birthday for which Dr. Witt pleads. But why should not Judaism do much more than this? Why should it not make a place for Jesus in its own faith? We are not suggesting that the place given to him should be the same as that which is accorded him in the Christian church. But why should not his teachings, his life, his death, his world-wide significance have a place in the liturgy and preaching of Judaism—a place fully consistent with the nobler ideals of the Jewish tradition?

We are not suggesting that the interaction between Judaism and Christianity should be a one-way movement in which Christianity does all the giving and Judaism does all the receiving. On the contrary, Judaism has something to say to Christianity, something to which Christianity for its own good should give heed. For Judaism to insist rigorously on aloofness, on segregation, on maintaining itself as a self-enclosed community, is to withhold its witness from the general community. This applies not merely to Jewish participation in those Christian values which afford common ground for such participation, but it is intended also to stimulate Jewry to *proclaim* its Judaism—the differentia of Judaism as well as those elements which it has in common with Christianity. If the religion of Judaism is good for Jews it is also good for Gentiles. If it is not good for Gentiles, it is not the best religion for Jews. To cherish it in withdrawal from the rest of society may be defended in a hostile environment, such as now exists in Germany, for example, but in the environment of American tolerance where opinions and values emerge and are tested in the democratic process, it is not fair to democracy to cherish a religious faith which provides a sanction for racial or cultural or any other form of separatism.

Youth Must Be Employed

A CERTAIN MAN had ten sons. He lived on an island, which he owned. It was a fertile and fruitful island capable of producing, and actually producing, enough food for them all. The island also contained other well developed resources which furnished the raw materials for the making of nearly everything the family needed in addition to food. A small factory turned these raw materials into useful products in sufficient quantities to meet the needs of all. It was, in short, the best and richest island in the world, and the man and some of the older boys owned it debt-free except for some debts to each other.

But a serious problem arose. So much efficient farm machinery and factory equipment had been installed that seven of the boys could do all the work that needed to be done. Even without working very long hours these seven could produce more than enough food and commodities to meet the needs of them all, with something over to exchange with the occupants of neighboring islands where, by reason of differences of climate or of skill, other commodities were produced. That left three boys without occupation, and therefore without any claim upon the food and commodities which the seven produced.

It was a tradition of this family that each boy, as he approached maturity, should look out for himself. The

older boys had done that and were quite proud of their success. The old man had had plenty of uncultivated land when they were growing up and had been very generous with them, and besides that they had undoubtedly been very energetic and industrious boys—a little grabby perhaps and not very considerate of each other, but that had not seemed to matter much so long as there was plenty of room for all. But now that the farming land had all been taken up and the mineral and oil lands were all held by one or another of the seven, the case was quite different, though the comfortable and secure older boys continued to talk about what great things they had done when they were youngsters and what a "land of opportunity" the island must be because they had been so successful. But the father, whose interest extended to his younger as well as his older sons and who still retained a certain amount of paternal authority, could not forget the unfortunate plight of the three for whom there was no work and consequently no livelihood. The legend breaks off just short of telling what he did about it, but one may feel sure that he did something.

Multiply this parable by about a million and you have a picture of one aspect of the economic development of the United States. It is, of course, much more complicated than that, but the parable is as accurate as a parable needs to be. Here is an enormously rich country in which there are millions of poor, a country with plenty of food where millions are hungry, a country that produces so much that it has to give a bonus for the restriction of production so that supply will not exceed demand while at the same time ten million unemployed are without incomes that would turn their human needs into a demand that the market can recognize. Meanwhile the country thinks it is on the verge of bankruptcy because it has borrowed so much money from itself to keep the unemployed alive—and for other cognate purposes—that it cannot see how posterity will ever discharge the debt or even carry the pyramiding load of interest.

Of American young people between the ages of 15 and 24, three in ten are unemployed. That does not count those who are in school. Thirty per cent of those who, whether from choice or necessity, consider that they have finished school, cannot find work. They constitute, of course, only a minor fraction of the total body of unemployment, but it is in this age group that the largest percentage of unemployment is found. As Corrington Gill, deputy administrator of the WPA, showed in an article in The Christian Century for July 26 of this year, in the age group above 45 (often spoken of as the most insecure in America) 18 per cent of the potential workers are unemployed; in the group between 25 and 44 years of age, only 16 per cent are unemployed; but in the youth group, this appalling 30 per cent of unemployment appears. This should keep the thoughtful citizen, anxious for his country's future, awake nights, for it is also in this age group that the effects of unemployment are probably most damaging to personality. Youth without hope is an even greater social menace than youth without jobs. Fortunately, it is in this same youth group that remedial measures can be most effectively applied. And it adds a note of cheer to this Christmas season to discover that the government is beginning to move toward the inauguration of such measures.

The American Youth Commission, with Owen D. Young as its chairman and Dr. Floyd W. Reeves as its director, has issued a report summarizing the facts and suggesting the general outlines of a remedy. The facts include not only an estimate of the number of unemployed youth and the improbability that this labor slack will be taken up by any increase in private employment in the immediate future, but also the social and psychological fact that the existence of a large body of idle youth will be an influence on the side of American participation in the war. The attitude expressed by a recent hitchhiker illustrates this. He was an intelligent chap of about twenty-three. He had uttered proper sentiments about the futility and horror of war, his personal detestation of it, and his hope that America would stay out. But when asked whether he would enlist if an opportunity were given he said: "Oh yes, I guess I'd enlist all right. What else is there to do? In the army you can at least eat."

The commission's recommendation is that the government provide such forms of occupation for unemployed youth that they can eat without joining the army. The two main lines in which such federally sponsored occupations may be created are the construction of public buildings, roads, and so forth, and the production of goods and services for the young people themselves. Both these proposals will require a good deal more study before they can take practical form, but the categories seem sound.

In addition to this diagnosis of youth's economic outlook and the first sketch of a proposed remedy, the commission gives attention to the problems of health and education. It is found that, taking the country as a whole, in spite of all that has been done in recent years through the public schools there is serious lack of physical examination and medical care for the early discovery and treatment of preventable diseases among the young, and that the recreational resources which are essential to health are "least available to the youth most in need." Adult recreation has greatly increased in recent years, and this is much to be desired. Yet one recognizes a bitter truth in Sarah Cleghorn's satirical lines:

> The golf links lie so near the mill
> That almost every day
> The laboring children can look out
> And see the men at play.

That is one form of social catastrophe. Another is when the young who are no longer children have neither remunerative work nor healthful play.

The difficulties that will be encountered by any comprehensive program to provide education at least to the age of sixteen, employment for all who need it after sixteen, and facilities for maintaining physical and mental health throughout childhood and youth, are many and genuine. Among the most serious are these two: first, that it will add a heavy load to a federal budget already badly out of balance; second, that any scheme of governmental employment on such a large scale will at certain points enter into competition with private industry.

The commission admits that the cost will be high.

But the commission is not composed of impractical visionaries. Besides some leading educators and sociologists, who are men of vision but by no means visionaries, the commission includes such business men as Ralph Budd, president of the C. B. & Q. Railroad; Henry I. Harriman, former president of the Chamber of Commerce of the United States; Matthew Woll, vice-president of the A. F. of L., and Robert E. Wood, chairman of the board of Sears, Roebuck & Company. These men are not anxious to see either an added burden of federal taxation or a reckless expansion of the public debt. The commission points out that the cost will not be as great as might at first be supposed. It is not contemplated that the public employment provided will be either full-time or highly paid. This is an emergency measure, not an opening for career men.

The possibility of competition with private industry—and an unfair competition because of lower rates of pay—is partly imaginary but it is also partly real. It is not to be contemptuously waved aside as merely a selfish protest of organized labor, indifferent to anything except the safeguarding of its own position. Specific projects, if and when they are initiated, will have to be carefully studied with a view to their effect upon the rights and interests of those who are privately employed. This difficulty is not to be conceived as an obstacle to the inauguration of such a plan as the commission proposes but merely as one of the conditions to which any such project will have to adjust itself.

The important thing is that the whole enterprise of providing for the welfare of youth shall be considered not as a luxury, not as a nice way of using surplus resources when we have any, but as a basic necessity for the maintenance of democratic society as a going concern. In time of war, a nation can readily be brought to understand that it must feed the army and supply it with munitions no matter what the cost. During the past century Americans have developed a similar feeling in regard to the maintenance of public schools, for which they have sometimes spent more lavishly than wisely. But the whole project of guaranteeing to youth an opportunity to develop into wholesome and efficient maturity and to make the transfer from the status of childhood's dependency to maturity's full participation in the life of the community, must be conceived in larger terms and with a fuller grasp of the realities of the total problem in the present age. Democracy must certainly do as well for its sons as autocracy, which has at least provided work for all its youth.

This whole plan is still in the formative stage. So far as it has been outlined at all, it represents the serious thought of a widely varied company of men and women whose positions enable them to view the problem from many angles. They are agreed that the country cannot afford to wait for private industry to give work to unemployed youth. There must be government employment. Calling that "paternalism," or "socialism," or applying to it any other opprobrious epithet will not aid clear thinking about it. The concrete fact is that here are those three (million) younger sons on the rich island, and that it will be a good deal better and cheaper to set them to work at home at the expense of the family than to send them, also at the family's expense, to fight the families on the neighboring islands.

'Going Home at Dusk'

EDITOR THE CHRISTIAN CENTURY:

SIR: The other day, as one who finds great spoil, I came upon a little poem, "French Peasants," by Monk Gibbon. It tells of those who go home at dusk after the day's warm work.

One who has questioned all,
And was not wise,
Might be ashamed to meet
Their quiet eyes.

All is so clear to them,
All is so plain,
Those who go home at dusk
Along the lane.

Does this not awaken a response in your heart? Is there not still a secret hid from the wise and prudent and revealed unto these babes?

It is the same emotion which is awakened by Millet's "The Angelus." It is known that Millet owed his inspiration to the Bible, where it is never forgotten that man is a child of earth, tempted at his peril to forget this, where indeed the Lord of the World is the God of Abraham, Isaac and Jacob, all of them men who went

home at dusk
Along the lane.

I have often wondered what is passing in those patient eyes.

There is before me now a copy of Dürer's picture of his mother. It is the face of one who has seen much and suffered and learned by acceptance of the sorrows of life. I wonder what is behind those eyes. I am sure that wisdom is there, the wisdom which may be missed by those who analyze and question and never share the toils of the long day in which the peasant wins his bread by the sweat of his brow. I am certain that some of the faces which I see on the countryside reveal a secret hid from the scientific observer.

I know what you will feel; I feel it too. These toilers in the fields have more to endure, more to lose than they ought to have; they bear too many burdens. Why should they not have what others have, the light of morning on the mountains, the music of Beethoven, the joy of seeing a new world stretched before them in the poetry of the world, "silent upon a peak in Darien"? Or for the matter of that, why should they not enjoy, as others do, a round at golf or the triumphs of a great chef?

There is something a little unreal in the admiration which is given to the peasant by those who have no intention of sharing his little economies and his long hours and his perpetual watch on the borders of a land where hunger dwells.

Do you remember *R. U. R.*, the great symbolic play of Karel Capek? In it there is told how for varied motives

certain scientists made mechanical slaves. One of these men is an idealist.

"Oh, I'm disgusted," he says, "by degradation and pain. I'm revolted by poverty. I wanted a new generation. . . . The whole of mankind turned into the aristocracy of the world. An aristocracy nourished by millions of mechanical slaves. Unrestricted, free and perfect. Oh, to have only a hundred years!"

I can understand that. But if it had been carried out, would not something have been lost? If there were no more of those "going home at dusk," *would* there be a perfect life?

It seems to be our problem to keep near to mother earth and at the same time to redeem the life of man from much needless deprivation that has been laid upon the poor and heavy-laden. Cannot then wisdom be kept without the terrible expense? And what of the rest of us who go home at dusk in our automobiles? Is there any way in which we can have something of that wisdom?

Can we somehow get into Psalm 104? I am quite certain of two things: not all religion is there, and yet *no* religion is complete without it. It would be an irreparable loss if the time ever came when it should be necessary for scholars to explain what is meant where it is written: "Man goeth forth unto his work, and to his labor until the evening."

Ever yours pondering,
QUINTUS QUIZ.

VERSE

I Shall Remember

I SHALL not remember the mailed hand
Knocking ruthlessly on little doors,
Nor the promise broken by martial feet
Pounding along to a madman's wars.

I shall remember Schumann-Heink singing
"Silent Night, Holy Night,"
And Beethoven, the great and lonely,
Penning the Sonata of Moonlight.

I shall think of the Three Great Swans—
The Star Money and little Snow White
And the Griffin who flew with a boy on his back
All through the stormy night.

Einstein, Luther, and Holbein's portraits,
I shall remember all of these—
Untarnished gifts to the world of men
From the land of the linden trees.

MABEL FETT MILLER.

Tide and Time

OFTEN a child will fashion on the shore
Ramparts and golden castles of the sand,
Close to the tangled foam and spangled roar—
Defying ocean with a dimpled hand.
Himself a child who reaches for the moon,
Ocean accepts the game; and trampling in—
All foam-disheveled, fierce, and pebble-strewn—
Shatters the walls with shock of silver din.
But the child laughs and brushes from his eyes
Blown salt of rainbows; and again . . . again . . .
Rebuilds the castles of his paradise.
Such is the play of children—and of men,
Who also brave, along a vaster shore,
Time's fierce processional of Evermore.

E. MERRILL ROOT.

The Child

SHE is no more than half of me;
The best of her escapes my eye;
She is the thing I cannot be;
I lose her—she is so high.

She is the better part of that
I call the better self, and still
this little thing that man begat
loses herself beyond my hill.

She is no part of me at all.
She is all things beyond my hope
as if she hears all sweet life call
while only seated in a swinging rope.

JOSEPH JOEL KEITH.

Harvest Time in North China, 1939

THE fields are ripe for harvest,
But not a harvest of life-giving yellow grain.
In many farmers' fields it's poppy.
Poppy from seed that they, perforce, must plant
Or take the penalty.
Poppy—and for what use?
Only to weaken and debauch the people
Who must be conquered now or never, then enslaved.

In other fields it's cotton, but not for padding
For their winter clothes.
Oh, no. It must be turned into explosives
And then brought back
To harass and destroy the very ones
Who took part in the planting.
With bended backs, despairing hearts
They gather in the harvest for their foes.
Small wonder if the toilers sadly say,
"Old Man Heaven must have forgotten us."

G. S. W.

Missing: A Literature of Power

By Clarence Seidenspinner

IS THERE any important American poet today whose poetry is rooted in God and the solid realities of religion? That question was recently flung at me after I had finished some lectures on contemporary poetry. At the moment I could not think of a single one, nor could the other members of the class. Nor could we think of any important American novelists, except the neo-Catholics, whose art proceeded from the deep and hopeful convictions of religion.

I

Our poetry sometimes has a strong feeling for beauty, as does that of Edna St. Vincent Millay. Her sonnet beginning with the line, "Euclid alone has looked on Beauty bare," probes to the heart of all beauty. Its essence is revealed as form, structure, design. Its effect upon the soul is celebrated in glowing words. But even in the presence of beauty, Edna St. Vincent Millay is haunted by the fact of death. She taunts death; she accepts it as simple, inevitable destiny; she looks back to childhood as the kingdom where nobody dies; she cries out in pain because there is no hope beyond the grave. The bitterness of death hangs over her stanzas in such a heavy fog that the light of beauty and life is all but obscured. Consequently, her poetry is not likely to heal the human spirit in travail and restore to it a measure of confidence.

More often our poetry is hardly aware of beauty at all, but only of the tragedy and frustration of life. This despair comes to most cruel and sustained expression in Robinson Jeffers. Writing as he does against the background of philosophical mechanism, upon which the war was superimposed with man's self-esteem suddenly punctured to nothing and all the familiar verities cascading down to limbo, it is not surprising to discover his contempt for mankind. Even in such a little poem as "November Surf," this contempt comes to fierce expression.

His poetry is full of terror and desolation. Man is largely driven by his primitive, biological urges which often slide into the abnormal, as in "Tamar," a tale of incest which ends in arson and murder. Man faces the fury of nature alone, for the cosmos is indifferent to his fate. Let him give his heart to the hawks if he can, let him live fiercely and furiously and triumphantly for a while. Then let him yield his tired body to the eternal and imperturbable stone, which is, perhaps, the greatest good of all. Religion is an abnormal accretion which unfits people for the hearty business of living by conditioning them into unhealthy patterns of behavior. Jeffers' whole mood comes to most complete expression in his long poem, "Give Your Heart to the Hawks," a psychological study of religious conditioning which leaves in the mind only contempt for religion and despair for mankind.

Sometimes our poetry is luminous with the lingering light of a retreating faith, with the afterglow of a religion which once shone in the hearts of men. The sophisticated poetry of Wallace Stevens has this quality about it. His stanza sequence, "Sunday Morning," is a leisurely contemplation and rejection of the old religious assurances. Now the only possible religion is joy in sense experience and the only lasting bliss is found in death and obliteration. In another stanza sequence, "The Man With the Blue Guitar," he turns to poetry and imagination as the messiah which may mitigate the damaging materialism of civilization. But this wistful desire lacks vitality, and speaks uncertainly through his sophisticated conceits.

At times our poetry is merely ingenious. By his bold experimentation with new poetic forms and by his flippant disregard of ancient sanctities Edward E. Cummings may interest us tremendously in the technics of composition and at the same time squeeze from us a sour horse laugh. Though he sometimes reveals a strange, exotic beauty like the sleek figures of Paul Manship, he is more often sullen, reactionary and flippant. The reader is inclined to feel that apart from the ingenuity of the forms there is nothing left but an amateur metaphysics. It is a metaphysics, however, that leaves one with a stale taste in the mouth and an interminable, dull headache.

Enough! These poets are all first rate craftsmen. A few more might be added to complete the list of our major contemporary poets, but the essential mood would not be changed. They are poets without a fundamental lyrical urge; bards without a real song in the heart. Is their poetry the reflection of prevailing thought and feeling, or is their poetry itself a formative factor in the world's mood? Is our contemporary literature, with its frank indifference or cynicism regarding religion, the result of a national *Zeitgeist*, or has it created this spiritual situation in which we live? Perhaps the circle is vicious; constant interaction between art and the world sets the tone and creates the patterns for both.

II

Obviously the prevailing mood nicely complements the literature. Increasingly, as a parish minister, I tremble when I contemplate the utter unreality of God to the average person. Many a man would like to believe in the God in whom his father believed. Many a man is entirely indifferent. He doesn't care whether God is alive or dead. Let creature comfort reign; let complacency take possession of the mind; let an occasional physical thrill bring ecstasy, but do not disturb him with any talk about God.

When a man becomes indifferent to the presence of God he also becomes indifferent to the ancient sanctities which rest upon that faith. People wear their conventional masks, but occasionally in a crisis they pull off the mask. A man may sometimes reveal such sordidness and cynicism as to cause his parish minister to despair. The minister hears that he is in trouble and drops in to discuss the situation. The man has come from a Christian home and graduated from a so-called Christian college. But his

eight years of married life have been hell. He has embezzled money, repeatedly committed adultery, lied when convenient, gone needlessly into debt, mortgaged his future, neglected his wife, and now wants a separation because he is bored at home. To speak of God, duty and opportunity, is to speak in the language of Andersen's fairy tales. These sanctities simply have no reality-feeling for him. Apparently they never did, for he fornicated his way through the Christian college, lied when convenient, cheated in his examinations when necessary, and in general looked out for his own pleasure and convenience. And many of his fraternity brothers did the same. Apparently nothing with any spiritual quality gripped his imagination and brought to him significant purposes and pleasures for living.

The parish minister is on the firing line where religion meets life and when he speaks frankly is bound to confess the prevalence of this attitude. He knows the situation in terms of church attendance, financial support and daily contact through the years with his parish. I am not entirely sure that high placed ecclesiastics are always aware of this religious indifference. Success attends them along their triumphant way. The stage is carefully set for them; the crowd is jammed into the auditorium, they give their speeches and go on to the next place. Apparently, many of them are not even aware of the main currents of contemporary literature. And instead of sustaining the parish minister in his difficult task of touching the imagination of man, so that reality-feeling may again be brought to the idea of God, they whip him to greater statistical returns.

That is why I liked The Christian Century article by Ruth Davies entitled, "Are Students Losing Their Religion?" To this question she replied that they cannot lose what they do not have. Here was a frank statement of a bald fact by one on the firing line. She quoted others too, in support of her answer. Her position impresses me much more than news from a traveling evangelist whose stage is set that everything is hunky-dory on the college campus and that never before was there such a religious generation; or than the pep speech of a professional student worker on a large campus who gets the cream of the crop—and a crowd to boot—but who is careful not to reveal the cold percentage figures of student participation in genuinely religious activities; or than the sales talk of a college president who is drumming up enrollment. My church adjoins a college campus, and I know what Ruth Davies is talking about.

III

At any rate, we need a new literature of power to spiritualize the imagination of mankind. Belles lettres and the literature of knowledge will take care of themselves, but the literature of power—to use a fine Arnoldian phrase—must now be assiduously and gallantly cultivated. If you are sensitive to words you will recognize the rich connotations in this phrase and all the happiness and well-being for mankind which it implies. At least four factors must operate in this literature of power if it is to break the chain of this vicious circle and bring healing help to the heart of man.

First, it must be a literature of artistic excellence. No one who is familiar with the vigorous and often beautiful work of contemporary poets, novelists and dramatists will ever be content with second rate literary craftsmanship, simply because it is born of religious motivation. It is not moralistic and Pollyanna verses and stories that we want. We have more than enough already. What we need is a literature of power that is even more vigorous and beautiful than the best books written today, a literature both sound and experimental in structure, and written by craftsmen who have natural gifts and long training in the creative use of the English language. The mark of the amateur has no place here.

Second, it must be a literature of sound knowledge. The craftsmen who undertake to write must have a general understanding of science and history, economics and sociology, psychology and religion, as well as some knowledge of the best that has been thought and written through the years. No bohemian who eschews the hard labor of study for the amateur metaphysics of Greenwich Village can hope to be of help. If the spirit of modern man is to be exalted, a fine integration of man's ripe knowledge concerning himself and his relation to nature must be achieved. In this respect Thomas Mann may be used as a guide, for in the radiant archives of his marvelous mind is stored most of the general knowledge available today.

Third, it must be a literature celebrating the sanctities of religion. It must strive to do nothing less than that which John Milton tried to do:

> That, to the heighth of this great argument,
> I may assert Eternal Providence,
> And justify the ways of God to men.

To take the supreme theme of Eternal God and his imperative way with man and nature is the privilege of the artist who wants to fashion the literature of power. Alfred Noyes has done this in his trilogy, "The Torchbearers," and Alfred Tennyson did it for his day in the sequence, "In Memoriam," but nothing comparable has appeared in America. The greatest themes in the world are yet to be celebrated in our literature: love and family life, cooperative community activity, national glory and well-being, the struggle of the human soul toward significant goals, worship and the holy life, the ecstasy and beauty of living—all bathed in the radiant light of God's eternal love and will. What themes these are to stir the heart and bring to our generation a new incentive for living!

Fourth, it must be a literature of bold imagination. Only an extraordinary splendor will break through the encrustments of our smug complacency and cynical indifference and impinge upon the soul itself to bring it back to normal life. The new artist must actually see "the light that never was, on sea or land." His bold imagination will transcend all contemporary patterns and trivial themes to fire the heart of this generation by a thrilling faith, a compelling beauty, a great hope. In a superb way he must so open his whole being to the Divine Presence that it may be said of him, "For God, who commanded the light to shine out of darkness, hath shined in

our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

We shall not achieve this literature of power over night. Here and there good and gifted craftsmen must take upon themselves a new vocation. It is a vocation in the ancient meaning of the word, a calling to work for the Lord God, to breathe into him the breath of life for our generation; so that men may come to know again that he rules, and that their lives are sacred and significant before his beneficent Presence.

It Happened Near Bethlehem

By Gerould R. Goldner

THIS Christmas will be different. Before, the *feel* of the day came second-hand. Now, it is first-hand. It is an experience of Christmas that meant black night and dismal need before good news and new life stunned me to tears.

To be captured by Arab bandits and held for ransom in the wilderness of Judea may sound romantic and adventurous. It is neither. Yet the suffering and suspense of those desperate days has brought an understanding of the true essence of Christmas.

Christmas geography is in this story: the Holy Land, Bethlehem, the Church of the Nativity, and the Shepherds' Field. Some of the proper characters make their appearance: shepherds (turned kidnapers!), divers persons anxiously awaiting the good news, and even a donkey (though there's no stable). Other elements appear to complete the picture: illness, pain, glad tidings, and a Christmas carol.

I

It was Tuesday noon, the twenty-fifth of July. The sun was at its fierce highest. The Palestinian wilderness of Judea was silent in the great heat. A chalky whiteness covered the mountains and wadies, crevices and corries, making a blasphemous burlesque of the cold, cheery, snow-blanketed twenty-fifth day of the more kindly month of December.

My Arab captors had provided me with a mat upon which to recline. Lying on my back I surveyed my unique hiding place with interest. We were in a fantastic canyon high above and at right angles to a deep-gouged valley. The overhanging ledges ceiling us provided shade and escape from chance prying eyes. Such a series of ledges I had never seen. It was as though we were in a great horseshoe stadium. Thirty feet or more below was the arena. Row upon row of stone seats circled half-way around the stadium. Canopying it all was a giant band of rock which looked ready to crumble down on our heads at a moment's notice. We were in the center of the horseshoe, evidently at a spot where in the winter rainy season a wild torrent splashed over the canopy and fell tumbling on the stone rows to the arena and thence to the valley. Several long streamers of vines suspended above us, looking much like collegiate banners, completed the stadium illusion.

My mind was racing too madly to take long notice of my surroundings. Almost a week had passed since my father and I had been kidnaped by Arab bandits. After we had been held together for twenty-four hours, my father had been dispatched to Jerusalem to collect the money for which I was being held. He had not returned. Until Sunday night I had managed to keep going. Finally bad food, filthy water, exposure, anxiety and uncertainty had taken their toll and I had collapsed. The heat was intense, yet I shivered, weak and dizzy with dysentery.

No news whatsoever had been given me. I was imprisoned in a horrible mental vacuum: not knowing whether my father were dead or alive, ill or well, captive or free. I didn't even know whether my kidnaping had been discovered, much less whether any efforts toward my release were being attempted. I was terribly weak—food or water merely added to my internal misery. Early that evening, unable to walk, slightly out of my head, and shaking with fever, I had been about ready to call it quits and make an end to the whole ghastly business.

Once I had tried singing to myself. But only once did I hum:

O little town of Bethlehem
How still we see thee lie!
. . . deep and dreamless sleep
. . . silent stars go by;
. . . dark streets . . .
The everlasting light;
The hopes and fears . . .
. . . met in thee . . . tonight.

Tonight! That "tonight" had been hell! I knew Bethlehem was somewhere north of this hideout. But the words of promise and hope in this Bethlehem hymn died in my mind; the melody stuck in my throat. I couldn't sing. Music made things worse. The faith of Phillips Brooks' hymn seemed fantastic and false. The very thought of Christmas itself appeared a hollow illusion. Not many miles from here Christ had been born. Well, what of it?

II

In this state of black night with my most cherished beliefs vaporizing I was in dismal need of a sign—some token of help. Another attack of dysentery seized me and I writhed in pain. Things couldn't go on like this much longer. One way or another—it scarcely mattered which—an end had to be made. Inside a something was getting ready to snap.

Evening had come . . . had finally come. One of my captors, Mohammed by name, had been away on patrol duty. He came roaring up the rocky ascent to my cave prison. A few days before he had tried to knife me, but

since he had treated me like an only son. He was alternately laughing and crying, waving something white in his hands. Fairly jumping with excitement he thrust three letters in my palm. Letters! Two were from my wife; one from a friend. It was the token I needed, the sign I had so desperately craved.

Miracle of miracles, my father was alive! He had managed to make contact with my captors. They had been willing to forward these innocent letters from abroad. Here was proof of efforts for my release. And I felt like shouting for joy. That something snapped inside—the right way. And in my utter weakness I was overcome by the hot tears of relief. That night I actually fell asleep for the first night in a long time. The next morning Ahmad Salem, leader of the gang, gave his word my release was to come on that very day. At the first crack of dawn we started on the way back, traveling for hours until the morning sun began to scorch. We halted. My captors would not risk their lives journeying when the sun was high.

III

And here I was, lying on a dirty mat, hidden away in this strange stadium of nature. When the afternoon shadows would once more invade the wadies and valleys, it would be safe to resume travel. The hours, thick and heavy, creaked by uneasily. I brushed away the myriads of flies, refused a mistaken though kindly offer of food, groaned with another attack in my abdomen. Surely we could travel now. What were we waiting for? Had Ahmad gone back on his word?

At long last the time came to resume march. I was lifted on my donkey. (Poor neglected beast—after bearing me to safety, he sickened and died.) I would have fallen off in sheer weakness had not one of the larger bandits striding nearby allowed me to clamp on to his sturdy shoulders.

We descended immediately into the valley, followed its course a few miles, and then ascended the towering heights. I caught a vision of the Dead sea behind me. We climbed to a path skirting the rim of a chain of high hills and followed its twists and turns for several hours. A final twist and to the northwest I thrilled to see the first actual landmark. It was Frank mountain, site of ancient Herodium. Farther away nestling on its crescent hills was the most beautiful sight I have ever seen. Bethlehem!

How still it was! I imagined I heard the silver-toned bells of the Church of the Nativity on the spot where Christ was born. Nearer was the traditional Field of the Shepherds, where first were proclaimed the glad tidings to a weary world. My heart missed a beat, then leaped wildly. Somewhere, not far away, my friends would be waiting. Once again I felt the hot tears gathering. Ashamed of showing my emotion I tried to shout it away.

"Shelabee! Shelabee!" I cried out; yes, it was *good* to be here!

Mohammed and Islama, trudging nearby, grinned, half-understanding.

"Shelabee! Shelabee!" they agreed; it was *good* for them to get this job over with!

I caught another glimpse of Bethlehem. We were drawing nearer. It was the most beautiful city in the world! It had cradled the world's most precious hope. I tried desperately to staunch the happy tears.

"Shelabee," I repeated trying to sublimate my emotion in something else by engaging the attention of my escort.

No use! The feeling was too alive to be so cavalierly thrust back. My heart beat in quicker tempo. My brain felt clearer. My body found new energy. I straightened up—no more hanging on someone else's shoulders. Now I had that something in me—a something more deeply real and alive than ever before—that would enable me to see this whole business through to a successful finish. And though my lips were parched and my stomach empty, I began to hum that hymn whose melody no longer stuck in my throat, whose words had become more vital than ever:

> O little town of Bethlehem
> How still we see thee lie!
> Above thy deep and dreamless sleep
> The silent stars go by;
> Yet in thy dark streets shineth
> The everlasting light;
> The hopes and fears of all the years
> Are met in thee tonight.

My story has ended, but Christmas never ends. And this year Christmas will strike a more responsive chord in my heart. I shall prize it as never before. Christmas! It is the season of hope after despair. It is the token of respite from pain and the sign of better days ahead. It is the promise of the unfailing help of the Eternal.

This Christmas *will* be different.

VERSE

Christmas, 1939

LET us be merry and rejoice today;
Shout greetings; join with children in their glee,
As gifts are showered from the fruited tree
And laughter adds sweet music to their play.
And let us feast with thankful hearts, and gay,
The while we sing old carols joyously
Which first the angels sang on Bethlehem's lea,
With "Peace on Earth, Good Will to Men" their lay.

Winged terror may command the skies above
And scourge the earth with storms of torturing steel,
Yet we are not dismayed. Immortal love
Has reared its fortress on a lonely hill,
Armed with a cross, before which all shall kneel.
Hence do we sing in triumph: "Peace—Good Will!"

WILL W. DILLON.

Man, the Pugnacious

"A FIERCE-WILLED tiger lusting after prey,
Man, the Pugnacious, must have war," men say.
Yet why do millions, when the few cry "March!"
Docile as sheep, rise gently and obey?

STANTON A. COBLENTZ.

Preachers Present Arms

IV. The Church Beats the State's War Drums

By Ray H. Abrams

CHURCH LEADERS lost no time in getting thoroughly organized on a wartime basis. Within twenty-four hours after the declaration of war, the Federal Council of the Churches of Christ in America laid plans for the fullest cooperation. At a special meeting in Washington, May 8-9, 1917, this organization met in joint session with representatives from the Home Missions Council, the Foreign Missions Conference of North America, the Federation of Women's Boards of Foreign Missions of the United States, the Council of Women for Home Missions, the international committee of the Young Men's Christian Association, the national board of the Young Women's Christian Association, the American Bible Society and the World Alliance for Promoting International Friendship through the Churches! No less than thirty-five different religious bodies engaged in war work were represented. The group proclaimed the utmost loyalty to and cooperation with the forces of the government: "We are here to pledge both support and allegiance in unstinted measure."

I

By September 20 the General Wartime Commission of the Churches saw organization—"a body of one hundred persons chosen from the different religious agencies which are dealing in direct and responsible ways with the new problems which the war has raised." This high-powered machine aimed to cooperate with the War Commission of the Roman Catholic Church and agencies of the Jews in "matters of common concern." The roll of members of the great commission, with the various sub-committees, is impressive, not only for men of eminence, but also for the number who had led in the preparedness movement, and those who during the war made the front pages for their patriotism.

A mere outline of the activities of the organization would fill several chapters. A record of them would require volumes. The commission served as a clearing house of information. There were over twenty-five committees on every possible topic and for every conceivable emergency. Its work included the appointment of chaplains, "reinforcing the efforts of the government to maintain a high moral standard in the army," "providing for the religious and moral welfare of the workers in communities engaged in the manufacture of munitions of war and in the shipbuilding industry," "stimulating local churches to mobilize their resources for wartime tasks," "arranging for an exchange of ministerial service by the ministers of America and those of Great Britain and other Allied countries," et cetera. The commission raised and had spent over $300,000 when the war ended. And it should be remembered that all of the major denominations had independent war work commissions. With all this organization and unprecedented cooperation there was but one object—to win the war. The hundreds of pamphlets and literally tons upon tons of literature bore ample testimony to the unswerving convictions of the churches.

II

Many of the churches went much further than they were asked. They became recruiting stations for the enlistment of troops. Burris Jenkins, pastor of the Linwood Boulevard Christian Church, Kansas City, Missouri, before war was declared made eloquent appeals for men who would volunteer when war actually came. The Plymouth Congregational Church of Brooklyn, shepherded by Newell Dwight Hillis, passed a resolution before the commencement of hostilities that "in the event of war both the church building and the services of the regiment [of church members] will be offered to the government." Charles Aubrey Eaton, of the Madison Avenue Baptist Church, New York, offered to turn over his parish to the government to be used as a recruiting station, army and navy officers being invited to take charge. Women in the congregation were asked to assist in making up a census of the men in the neighborhood of military age.

John Timothy Stone, of the Fourth Presbyterian Church, Chicago, wrote of an unhappy youth who drifted into a church service on Good Friday night *before* America had entered the European strife. The minister preached on war. He told how Canada and Australia had so nobly responded to the call of duty but "we had held off!" "Men," pleaded the clergyman, "you can enlist even if your country has not called you." Then he prayed, "[Lord] send sons from this church this night to the ranks of enlistment, and may this crucifixion night lead us to the cross on fields of France to save the world for whom Christ died."

At the close of the service, the restless young man came up and thanked the minister and added: "I'm going to enlist in the morning."

"What a manly face the young man had; what a grasp to his hand. . . . The pastor looked . . . into his face to thank God for the power to preach."

The strange young man went to Toronto and enlisted. In June 1919, after a Sunday morning service he had returned to thank the preacher. "That Good Friday sermon not only sent me to France," he said, "but it found my soul."

The paramount duty of enlisting was emphasized by Billy Sunday: "The man who breaks all the rules but at last dies fighting in the trenches is better than you God-forsaken mutts who won't enlist."

Lyman Abbott recommended that "in this hour every Christian church should be a recruiting office for the Kingdom of God. . . . The Christian church and the Christian ministry should hear the voice of the Master saying, 'I have come not to send peace but a sword.' And

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they should lead Christ's followers forth, his cross on their hearts, his sword in their hands. . . ."

The New York federation of churches asked the pastors to request the women in their congregations to assist in the state-wide military census and suggested that the churches be used as registration places.

III

In selling Liberty bonds the clergy were indispensable. Every Liberty loan campaign met with the joyous cooperation of the ecclesiastical leadership. Liberty Loan Sundays were announced by the government, extensive literature being sent out to all the ministers of the nation in advance. Sermons were to be preached and members urged to buy to the limit. When clergymen failed to preach these sermons or distribute literature sent by the authorities, their congregations suspected them of pro-German infection, the ministers received calls from federal agents, mobs came with tar and feathers, and court machinery ground out sentences.

The Federal Council of Churches, which would have been the logical organization to have prepared the literature for the clergy, was deemed "too pacifistic" in some of its utterances for the officials in charge of the publicity division of the Liberty loan campaign. They chose instead Walter Laidlaw, executive secretary of the New York federation of churches, who, pro-Ally since 1914, had long been active in the preparedness campaigns prior to April 1917, and in the anti-pacifist activities. He prepared the pamphlets for the first and second Liberty loan campaigns issued by the treasury department. Dr. Laidlaw packed these pamphlets full of appropriate sermonic suggestions, illustrations, proof-texts and outlines. Most of the material was of a quality evidently calculated to stir up righteous hate against Germany for starting the war, for perpetrating the "rape of Belgium," and furthering her Pan-Germanic ambitions.

In order to facilitate further propaganda for the loans, a "beautiful piece of typical church music entitled 'The Liberty Anthem' had been prepared with the request that on Liberty Loan Sunday the congregations gather on the sidewalk" and sing the anthem and "The Star-Spangled Banner." The government had also arranged a striking pantomime to be staged by the children of the Sunday school. Then cards were prepared showing on one side "General Allenby entering Jerusalem on foot, and on the other the contrasting entry of the Germans into Belgium." These cards were for distribution to the children, so they would "go home and ask questions. . . . We want this loan talked about in the homes."

Under the influence of this high-pressure salesmanship the church people gave liberally. According to the reports by the Federal Council they were "eagerly responding" in "putting the Liberty loan over the top." How much money the various denominations contributed to the support of the Liberty loans can never be determined, since few of them subscribed as church bodies. The bishops of the Methodist Episcopal Church, when they called on the church to give to the third loan, pledged that their members would give $80,000,000. The Mormons pledged $750,000 for the first four loans.

When the fourth Liberty loan was launched, September 27, 1918, religious journals donated pages of space to advertising the sale of the bonds. One appeared in *Christian Work* for October 12, covering a full page. At the top were the words:

KILL THE HUN
KILL HIS HOPE

and in the middle of the advertisement a picture of a bayonet and a one hundred dollar Liberty bond. Beneath these emblems appeared the reminder:

BAYONET AND BOND
—BOTH KILL!
One kills the Hun, the other kills his hope. . . .
Buy U. S. Government Bonds, Fourth Liberty Loan.

In the city of Philadelphia the bankers made a direct appeal to all the churches and their members to secure additional subscriptions "amounting to fifty million dollars and upwards." In a full page advertisement in the newspapers quotas were assigned to the respective church bodies:

Baptist	$7,000,000.00
Catholics	17,000,000.00
Episcopalians	10,000,000.00
Jewish	3,000,000.00
Lutheran	4,000,000.00
Methodist Episcopal	10,000,000.00
Presbyterian	10,000,000.00

And other denominations in proportion.

Constitute yourselves, church members of Philadelphia, a Conscience Committee to increase your own subscriptions, and to secure an increase among your confreres, for God, for country and humanity.

IV

The American people are particularly susceptible to fads and fashions. Their history shows them also to be victims of successive waves of emotion and hysteria—witchcraft delirium, revivalism, ku kluxism, the yellow peril and the red menace. In this respect the record of the war years serves as a perfect gold mine of facts for those interested in the study of crowd psychology. That, in general, there is no limit to the gullibility of the public when under severe emotional stress seems amply to have been proved.

The governments, each bent upon representing the enemy as in league with the devil, stopped at nothing to support this theory of satanism. The Germans, while the victims of many of the same types of atrocities as the Allies claimed to be, were either not clever enough in using these stories as propaganda material or they overlooked their chances altogether. The execution in Brussels of the English nurse, Edith Cavell, by the Germans came to be regarded as one of the major evidences of Hun brutality by the peoples in the Allied countries, due to the skillful use made of the story for purposes of propaganda. Shortly after the event, the French executed two German nurses under about the same circumstances. The Prussian officer in charge of propaganda work, when asked why he had not used this fact as propaganda against the Allies, said: "What? Protest? The French had a perfect right to shoot them."

The Allied atrocity tales, designed to play upon the

sympathies of the populace, became unusually valuable in working up the moral indignation and righteous wrath of church congregations. Many churchmen were so thoroughly indoctrinated that even today, though most of the stories have been proved to be absolutely false, they still believe what they read in the newspapers more than twenty years ago.

So clever was the propaganda that the most astute and level-headed citizen believed everything he heard. The average individual, including the ecclesiastical leaders, necessarily formed judgments, moral and factual, based on controlled evidence. Hence this withholding of information and supplying false news reports by the governments made it almost impossible for the molders of religious opinion to pass on any ethical judgments other than those which their governments wished them to make.

The atrocity propaganda was manipulated by the Allies with much adroitness in the United States. Numerous mass meetings to protest against the inhumanity of Germany were held in various sections of the country long before we entered the war. Thus the mind of the public was prepared. After April 1917, the tales of outrages multiplied in number and magnitude. Public speakers found an abundance of material with which to arouse the emotions of an audience.

Such tales to be highly effective must be vitally related to the basic emotional drives—the love of parents for their child (hence the Belgian children with their hands cut off), or the sex drive, the strongest of all. Thus the most useful and powerful stories were concerned with women and sex. Hearing about the wholesale raping of Belgian women would arouse horror, anger, desire for revenge, but would, nevertheless, have an irresistible fascination by appealing to the imagination and stimulating the sex urge.

Moreover, any platform man who had a list of "new" stories, of several varieties, of course, had a distinct advantage over the individual who had to give them second-hand. The career of Newell Dwight Hillis, minister to the Plymouth Congregational Church of Brooklyn, will long be remembered in this connection.

V

In 1915 this Brooklyn clergyman's work was impaired. He became involved in law suits connected with some bad investments which he had made in lumber deals. These legal difficulties continued for several years. In the meantime he confessed the error of his ways, financial and ethical, breaking down in his pulpit with tears of remorse as he asked the forgiveness of his people. Though his congregation manifested a gracious spirit and various ministers' conferences expressed their sympathy, nevertheless the confidence which people had reposed in Dr. Hillis was badly shaken.

The entrance of America into the war created an opportunity for him to repair his damaged reputation by plunging into patriotic activity. The terrific drive with which he entered into the spirit of the war, and the manner in which he damned the Germans, made the enthusiasms of the war department seem relatively lukewarm. Whether Dr. Hillis' efforts were a compensation for a feeling of guilt, we may leave to the psychoanalysts to determine. In any event, among the countless clergymen in the United States who gave themselves to the cause of calling upon the Almighty to doom the Germans to an eternity of hell fire, Dr. Hillis outdid them all. His reputation, which had dropped below par, now rose to its former heights.

At the beginning of 1917 he was begging for war and upbraiding the administration for its "dilly-dallying." He suggested that for the symbol of the eagle on the American flag, there be substituted a tortoise and under it inscribed the words from the first chapter of Genesis, "God made every creeping thing." Incongruous as it may seem, in the same sermon his congregation heard: "Descended from a family of Quakers and reared by a father who practiced and taught the doctrine of non-resistance, I am in principle a Quaker and deeply sympathize with the pacifist movement."

Yet, his estimate of the German soldier had dropped to the level where he could call them "mad dogs," "insane men," "rattlesnakes" and "hyenas." "All civilization," he said, "must unite to kill the mad dog." Dr. Hillis by this time had succeeded in building up such a reputation for himself that Theodore Roosevelt, in anticipation of leading a regiment in France, wrote: "I would rather have Dr. Hillis as chaplain than any other man I know."

The American Bankers Association, quick to perceive what the oratorical ability of Dr. Hillis could accomplish in the sale of Liberty bonds, called upon him to assist in the first campaign. So pleased were the bankers that several of them sent him to Europe during the summer of 1917 to gather first-hand information about German atrocities. Thus prepared for the second Liberty loan drive, Dr. Hillis spoke 400 times in 162 cities. These lectures were put together in a little book, *German Atrocities,* with several photographs of alleged atrocities added for the benefit of the reader.

Doubtless thousands of people over the land can vividly recall a typical lecture on the war by this prominent clergyman. It is time to begin. Dr. Hillis and Lawrence Chamberlain, a banker, appear on the platform. The minister of the gospel begins his lecture, in which he promises to tell the truth about the war and to give his hearers the inside information about the atrocities perpetrated by the German soldiers. The stories are all from authentic sources. He pulls out from his pocket a token about the size of a silver dollar and made of aluminum. One of these, he tells his audience, is given to every German soldier. Then the speaker reads the inscription on the token:

> I, the Kaiser of Germany, declare herewith on the authority committed to me by God Almighty, that the bearer of this token is permitted to commit any crime he may desire, and I, the Kaiser of Germany, will take upon myself the responsibility for such crime and to answer to God for the same.

Now Dr. Hillis commences to tell about the crimes of these men, fiendish devils they are, who drink human blood out of their enemies' skulls, who commit murder and rape as pastimes, with crimes upon women as their specialty. He points to several dozen pictures of these atrocities (which had previously been tacked around the

edge of the platform), telling the members of the audience that they can come up later to see the photographic evidence for themselves. Cameras do not lie. Having secured this pornographic effect, the lecturer proceeds. "Why do the German soldiers cut off the breasts of French and Belgian girls?" he asks. Here's the secret. A syphilitic German soldier is refused access to the German camp women, because the disease communicated to her would spread to other German soldiers and thus wipe out the Kaiser's army. "And if he uses one of these girls, he will be shot like a dog." Therefore,

> the soldier that has this foul disease must stay away from the camp women on peril of his life. Under this restriction the syphilitic soldier has but one chance, namely, to capture a Belgian or French girl; but using this girl means contaminating her. To save his own life, therefore, when the syphilitic German has used a French or Belgian girl, he cuts off her breasts as a warning to the next German soldier.

And yet, announces Dr. Hillis, sadly, "the worst atrocities cannot be named," or "can only be mentioned by men to men in whispered tones."

VI

After a successful season of lecturing, the summer of 1918 again found Dr. Hillis in Europe, collecting fresh material for another series of lectures which were published under the title, *The Blot on the Kaiser's 'Scutcheon.* In this series, the author outdid his former style. Some of the chapter headings are suggestive: "The Judas Among the Nations"; "The Black Soul of the Hun"; "Polygamy and the Collapse of the Family in Germany"; "The German Sniper Behind the Crucifix"; "Must German Men Be Exterminated?"

These lectures were received, apparently, as enthusiastically as the first series. Many testimonials were volunteered in the religious press from fellow clergymen who had heard Dr. Hillis' report when he first returned from abroad. George Thomas Dowling wrote the *Churchman* to express his gratification at the "wholly authenticated" report from evidence "which could permit no question or from official records or affidavits preserved in government archives."

Christian Work and The Christian Century published a number of Dr. Hillis' atrocity stories for him. In fact, *Christian Work* recommended that its readers write to the Committee on Public Information in Washington for a copy of *German War Practices.* In the issue of September 29, 1917, appeared the headline, "An Announcement Extraordinary." Newell Dwight Hillis would contribute twenty articles to appear "exclusively in *Christian Work.*" Proclaimed the editor: "They bid fair to be the literary sensation of the year."

Next week: Clerically Inspired Hysteria.

BOOKS

Christianity Becomes World-Wide

A History of the Expansion of Christianity. Vol. III, Three Centuries of Advance, A.D. 1500-1800. *By Kenneth Scott Latourette. Harper & Brothers, $3.50.*

STUDENTS of the history of Christianity incur fresh obligations to Professor Latourette with the publication of each successive volume of his *magnum opus.* As he approaches our own times, the author alters the scale of his work in recognition of the increasing complexity of the material, the greater abundance of available records, and the principle of perspective which makes objects in the foreground of a picture appear larger than those at a distance. The second volume covered a thousand years; the present one, three hundred. It will doubtless require at least two more to tell the story of the remaining century and a half.

Beginning with the eve of the Protestant Reformation, this volume brings the narrative down approximately to American independence and the French Revolution. It should be remembered that this is not a history of the church but of its expansion. Many aspects of Christian life and thought therefore lie outside of its scope. While bearing in mind this limitation of his subject matter, the author has been true to the realities in not drawing the line too sharply between the geographical spread of Christianity and those internal movements which furnished the impulse and apparatus of expansion, conditioned the process and reflected the influence of the expansion upon the church "back home."

The writing of such a history by a professor of history, whose vision is adjusted to a planetary rather than a continental view of the Christian enterprise, furnishes a needed corrective to the Europe-centered view which commonly prevails. Most students of church history know that there was Christianity in Asia before 1500 and that there was a vast extension of its field in the new age of exploration and imperialism after that date, but their knowledge of it is a footnote, not part of the main story.

With the Protestant Reformation, European Christianity (which was practically all the Christianity there was) fell into two sharply divided camps—Roman Catholic and Protestant. The Roman Church promptly lost northern Europe and Great Britain. The subsequent gains of either at the other's expense are not considered as falling within the limits of this treatment. But the fact of the division is basic. Thereafter we have to think of Catholic expansion and Protestant expansion. Their methods and their results were different. Within these three centuries, Catholic expansion started with a rush and brought to the church vast gains in territory and population, but it had diminishing returns and it came to a standstill as the Spanish empire petered out and French dominions in America passed into English hands. Protestant expansion started slowly. No Protestant power made any such spectacular conquests, or extended its sway over such docile populations, or utilized the church so completely as an instrument of governmental policy, as did Catholic Spain. But Protestant expansion moved with accelerated tempo when it started and was most effective at the end of our period.

The extension of Roman Catholicism under Spanish, Portuguese and French power was an application of that conception of the relations of the church, the state and society that had been dominant for a thousand years—that is, that a stable society is possible only when the whole population of a given area is united in submission to a single

church as it is united in allegiance to a single government; and that it is therefore the business of the state to promote and enforce both loyalties. This Catholic idea passed over into the principal divisions of Protestantism and found expression in the intolerance of state churches, but it was not the dominant principle in Protestant expansion into new regions—though it would have been if the first generation of New England Puritans had had their way.

Almost half of the volume's 500 pages are devoted to the planting and growth of Christianity in Africa, India, the Far East and the isles of the sea. While the Christian groups in these lands were, and still are, a small minority of Christendom, this apportionment of space is amply justified not only by the magnitude of the areas and populations concerned but also by the relative unfamiliarity of the facts to most readers. Final chapters discuss at length the effect of Christianity upon the various aspects of secular life both in Europe and in the regions into which it expanded during these three centuries, and the effect of these diversified environments upon Christianity.

It is high praise of this third volume of Professor Latourette's work to say that it maintains the standard set by the first two. In writing of the introduction of Christianity into the Americas, the author ploughs a field that has already been rather intensively cultivated. Necessarily his treatment is much more condensed than that to be found in books devoted entirely to this subject, or to a part of it. But the total body of factual data included, with careful documentation, is immense, and the author's interpretative generalizations, though inclined to be on the favorable side when praise and blame are to be apportioned, are always valuable. It would have been a great help to the reader if the several chapters had been given a more visible structure. For example, a chapter on "Spanish America," or one on "Protestantism in the Americas," running to 60 or 70 pages each, needs a syllabus.

W. E. GARRISON.

Books in Brief

MR. CIBBER OF DRURY LANE. *By Richard Hindry Barker. Columbia University Press, $3.00.*

Colley Cibber (1671-1757), actor, manager and playwright, was a central figure in the transition from Restoration drama to what may be considered the eighteenth century prelude to the nineteenth century stage. He lived through turbulent times and contributed to their turbulence. During the greater part of his life he was almost constantly involved in some sort of controversy. It is partly for this reason that the record of his career touches upon so many of his notable contemporaries. After an extended and generally stormy course at Drury Lane, where, to his credit, he had struggled valiantly to defend legitimate drama against the invasion of the gaudy spectacular show, he was appointed poet laureate of England. The appointment, based solely on personal pull, reflected neither the candidate's fitness nor any popular demand. The laureateship had, indeed, sunk to a low level. Dryden had been succeeded by Shadwell, more playwright than poet, who had been at feud with Dryden for years; he by Nahum Tate, "whose doggerel was notorious" (says Mr. Barker), but who wrote some good hymns including "While shepherds watched their flocks by night"; then Rowe, who seldom bothered to fulfill the duties of his office but who wrote a translation of Lucan which Dr. Johnson, in one of his most amazing judgments, praised as "one of the greatest productions of English poetry"; then Eusden, who was a total loss; and then Cibber, whose appointment in 1730 was received with incredulity, amusement and indignation. But he dutifully ground out a long series of New Year's and birthday odes in honor of the king, excusing their worthlessness as literature by explaining that they were not intended to be printed and read but to be sung. Mr. Barker has drawn upon some hitherto unused sources, especially newspapers of the period and unpublished manuscripts. Students will find his work definitive within its limits, and readers will find it an enlightening and entertaining treatment of important phases of eighteenth century culture. (Mr. Barker does not tell, perhaps historical research does not support the story, that Cibber's comedy, "Love's Last Shift," was translated into French under the title, "La dernière Chemise de l'Amour.")

BERNADETTE OF LOURDES. *By Margaret Gray Blanton. Longmans, Green & Company, $2.50.*

Of all the great Roman Catholic places of pilgrimage, Assisi and Lourdes are perhaps those which make the most favorable impression on Protestants. But while the figure of St. Francis dominates Assisi, the personality of Bernadette is not prominent at Lourdes. As portrayed by Mrs. Blanton, a Protestant and a psychologist, Bernadette is an admirable character who certainly has more in contrast than in common with the scores of children who, about the same time, were pretending to see apparitions and receive stigmata and so on. But whatever she was and whatever she saw, she was only fourteen years old when she reported seeing the Lady in White who said, "I am the Immaculate Conception." Within a few weeks Bernadette had passed from the local scene. The apparitions, not the one who had seen them, became the focus of attention. Those who do not now believe the story of the apparitions may say that their attitude is precisely that of the clergy of the parish and of the diocese, who quite unanimously refused to accept the evidence when it was fresh and yielded only when the cult became so popular that it could not be suppressed and when it had already given promise of producing results pleasing to the church. Mrs. Blanton does not take any position in regard to the genuineness of the apparitions or the miraculous nature of the cures. She tells the story from the records, sympathetically and in detail, without questioning the accuracy or veracity of the testimony, and follows Bernadette on into the convent and to the end of her brief life. Born in 1844, Bernadette Soubirous had her visions in 1858, entered a convent at Nevers in 1866, died in 1879, received the title of "Venerable" in 1913, was beatified in 1925 and canonized in 1933. A million pilgrims a year go to Lourdes. About one hundred "cures" have been authenticated by the bureau of physicians in the last twelve years. Lourdes is a religious phenomenon of importance and Bernadette is worth knowing. Mrs. Blanton's book is, for most readers, the best introduction to her.

Books Received

Martin Luther. By Elsie Singmaster. United Lutheran Publication House, Philadelphia, $1.00. A brief and attractively written biography of Luther, thoroughly pro-Luther at all points where the author must decide whether the great reformer's course is to be criticized or defended.

France Overseas Through the Old Regime, A Study of European Expansion. By Herbert Ingram Priestley. D. Appleton-Century Co., $5.00. The author's *France Overseas* dealt chiefly with the French colonial empire in Africa as it developed during the nineteenth century and led to international complications in the twentieth. In the present volume he goes back of that and traces the course of the expansion of French dominions in the great era of discovery, exploration and exploitation from the early

sixteenth century (with preliminary observations on the Crusades and the Hundred Years' War) to the French Revolution. Like its predecessor, this exhibits a fine quality of historianship, in the marshaling of source materials, in the formation of sound judgments, and in the writing of a well proportioned and readable narrative.

Prayers for All People for All Occasions. By L. M. Zimmerman. United Lutheran Pub. House, 35 cents. Prayers suitable for either public or private use.

Christ Our Freedom. Inter-varsity Fellowship, 39 Bedford Square, London, W.C.1, 2/—. Addresses on the place of Christ in modern life, delivered at the fourth international conference of Evangelical students, Cambridge, 1939.

Journal as Ambassador to Great Britain. By Charles G. Dawes. Macmillan, $5.00. General Dawes filled the ambassadorial post from the middle of 1929 until February 1932, when he resigned to accept appointment as president of the Reconstruction Finance Corporation. The issues of those years include many intricate negotiations concerning the international monetary situation and Japanese aggression in Manchuria. More interesting now are the records of the ambassador's friendships with British leaders and of his participation in social life. Former President Hoover contributes a foreword.

Before Our Father's Throne. By Raymond A. Waser. Unity Press, Holyoke, Mass., $1.60. A beautiful addition to the literature of prayer. These prayers, modern in substance, classical in diction, were delivered at Sunday morning services in the First Congregational Church, Amherst, Mass.

Their Future Is Now, The Growth and Development of Christian Personality. By Ernest M. Ligon. Macmillan, $3.00. (To be reviewed.)

The Church and a Christian Society, A Discussion of Aims, Content and Method of Adult Christian Education. By Wade Crawford Barclay. Abingdon Press, $3.50. (To be reviewed.)

Three Acres and a Mill. By Robert Gathorne-Hardy. Macmillan, $4.00. To get the full and varied flavor of this, one must realize that the English author is a novelist who is also a botanist, that he is owner and occupant of a small house with a large garden (the mill seems unimportant except for local color) an hour from London and four miles from the station, that he rambles in search of plants and high adventure of the spirit in such places as Iceland, Teneriffe, the Pyrenees and Provence, that the book was written "against the emotional background of the Munich crisis when the author reconciled himself to the inevitability of war" (about which he says very little), and that he or some companion takes wonderful photographs of both flowers and scenery. Garden-lovers and travel-lovers will be equally pleased.

News and the Human Interest Story. By Helen MacGill Hughes. University of Chicago Press, $3.00. (To be published Jan. 2.)

Adventure in Washington. By Leonard Ross. Harcourt, $2.00. Lightning-fast story of a Washington correspondent, a reforming senator, a crooked lobbyist—and a girl. (To be published Jan. 4.)

Cosmic Rays. By R. A. Millikan. Macmillan, $2.50. The facts about cosmic rays are on the very frontier of modern physics. Here is a field in which one can follow the process of discovery while it is still a process. The book is a revision of lectures delivered at the University of Virginia and at Trinity College, Dublin, by the eminent Nobel prize-winner who has played an important part in making the discoveries he records. Designed for specialists, most of it is intelligible to laymen with only a moderate amount of scientific training.

When Christianity Was New. By Robert E. Speer. Revell, $2.00. (To be reviewed.)

My Hobby of the Cross, Stories of a Quest in Many Lands. By Madeleine Sweeny Miller. Revell, $2.00. The title is not altogether happy for, in spite of the "hobby-lobby" program, hobby is still a rather depreciative word. But the book is good. Out of a suddenly aroused interest in crosses, the author, wife of a Methodist minister, has developed wide knowledge of this branch of Christian iconography. The book tells, with many illustrations, of the travels and searches by which her own collection was assembled.

Turning Points in Business Cycles. By Leonard P. Ayres. Macmillan, $2.75. A technical study in economics designed to prove that alternations between prosperity and depression are due to (1) changes in the short-term rate, and (2) consequent increase or decrease in investment in the production of durable goods. In the coming of a depression, the order of events is: (1) higher interest rates; (2) falling bond prices; (3) falling stock prices; (4) decreased volume of new issues; (5) diminished investment in durable goods; (6) less spending for consumers' goods. Recovery is accomplished by a reverse movement in each of these items in the same order. The moral is that recovery cannot be brought about by pump-priming in the form of stimulated spending for consumers' goods. The data and graphs cover the period since the Civil War. Only trained economists can meet the author on his own ground, and not all of them will agree with him.

Renaissance Literary Theory and Practice. By Charles Sean Baldwin. Columbia University Press, $2.75. (To be reviewed.)

A Book of Prayers for Youth. By J. S. Hoyland. Association Press, $1.00. First written "for use in an Indian college," these prayers show the Eastern influence and represent an effort to express the search for God as experienced by persons of different religious inheritances. They are an aid to aspiration and to the conquest of life.

The Idea of a Christian Society. By T. S. Eliot. Harcourt, $1.50. (To be published Jan. 4.)

Jewish Survival, Sermons and Addresses. By Abraham M. Heller. Behrman's Jewish Book House, $2.50. Though these addresses were written and delivered on various occasions over a period of fourteen years, they have a unity of purpose. They constitute a summary of the Jewish heritage, an exhortation to Jews to keep it so that it may keep them, and a repudiation of *Pe-rakh* (conscious assimilation). A vigorous assertion on the right and duty of the Jew to maintain his separateness.

Rebuilding Palestine. By Ben M. Edidin. Behrman, $1.75. A descriptive and pictorial account of what has been accomplished in recent years by the Jews in Palestine. Zionism is not argued at any length, and when it is there is little recognition of any moot questions or any differences of opinion. It is exhibited attractively as a system that has brought splendid results. A very informing book which may advantageously be read by many Christians.

Aaron Lopez and Judah Touro, A Refugee and a Son of a Refugee. By Morris A. Gutstein. Behrman, $1.50. These refugees" were of an earlier day. Both were notable and noble Jews. Lopez came to Newport, Rhode Island, in the middle of the eighteenth century. Touro, born in Newport in 1775, spent most of his long life in New Orleans. Both were business men and builders of America.

A COMMUNICATION

A Jewish Answer to Dr. Witt

(See editorial "Jews and Christmas")

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Louis Witt is usually a genial and considerate gentleman. Were I not sure of this fact, I would not wonder quite so much at the almost diabolical cunning with which, through his article "The Jew Celebrates Christmas," in your issue of December 6, he has placed those who disagree with him in a most difficult position.

It ought to be stated at the very outset that practically one hundred per cent of the spokesmen of contemporary Jewish religious life will differ from Rabbi Witt's conclusions. Indeed, I know of only one other rabbi in all American Jewry who might possibly hold a similar point of view on this issue.

Yet to challenge Witt's statement publicly is extremely difficult in this era of intensified anti-Semitism. It means that many liberal good-willers—themselves, paradoxically, frequently a most intolerant lot—will feel that you are not truly liberal and tolerant, and will turn on you to tell you that "you are the sort of Jew who causes anti-Semitism." It means that fear-ridden Jews, especially

those in more favorable economic positions, will denounce you as contributing to anti-Semitism by airing publicly your differences from Rabbi Witt's position. It means that professional anti-Semites, eager for any opportunity of Jew-baiting, will try to distort your every word or phrase or opinion for their own miserable ends.

Regardless of all this, two factors demand an immediate challenge to Rabbi Witt's opinions concerning the Jewish observance of Christmas. The first is the inherent dignity and self-respect of Jewish religious life. The second is the need for correcting a most gratuitous affront which Rabbi Witt has given Christianity. If the arguments of Rabbi Witt's article remained unchallenged in Jewish quarters, they would constitute a far more cogent basis for anti-Jewish feeling than anything which Jewish honor might prompt us to say in refutation. Let us examine this second factor in some detail.

The Witt article advocates a Jewish adoption of Christmas as compatible with Judaism, since Judaism has in the course of the centuries syncretized into its culture many elements which were originally non-Jewish. This historical contention is true, yet the historical examples of Baal worship, Hellenism and the like which Rabbi Witt correctly gives indicate just what that Jewish process of syncretism has really been. Judaism has encountered a number of *pagan* elements which it has syncretized by religionizing or spiritualizing them. Does Rabbi Witt intend to maintain that Christmas is just such a pagan thing which needs syncretism with Judaism for purposes of spiritualization? I think that Christianity would bitterly resent the gratuitous inference implied in Rabbi Witt's adventure into the history of Judaism as applied to Christmas.

The rabbi also contends that Christmas is really a universal human festival whose observance leaves "the Christian still Christian," and "the Jew still Jew." He amplifies this assertion by maintaining that, to great masses of Christians, the religion of the Christ is so nominal that the Savior's birthday is merely a "good will" day. Dr. Witt pursues his blundering and ill-considered way by gratuitously unitarianizing most of Christendom, rejoicing that "an amazing and increasing number of Christians no longer believe in the supernaturalism of Jesus' birth or in the divinity of his person."

As a Jew, I unqualifiedly condemn Rabbi Witt for this affront to my devout Christian friends. I can tell him with what I feel is absolute certainty that the truly devout Christian of whatever denomination has far more respect for the Jew who, conscientious to his own religious loyalties, does not observe Christmas, than for the Witt type of Jew who tries to crawl into Christmas observance, salving what remains of his Jewish conscience by endeavoring to water down and compromise sound Christian doctrine.

There is another miserable misrepresentation of both Christian and Jew in this Witt article. This is in the argument wherein he advances the direct inference that opposition to the religious observance of Christmas by Jews implies a Jewish harboring of anti-Christian grudges because of bygone Christmas-time anti-Jewish persecutions.

This argument is rank folly. I, a Jew and a rabbi who does not believe in the religious observance of Christmas by Jews, love to hear Christmas carols sung by Christian church choirs. I have attended many a Christmas Eve midnight mass and stood in rapt admiration and reverence at its overwhelming beauty. I am inspired by the consecration of my Christian friend in his worship. I never think of any hatreds which may have characterized or still characterize some sections of both of our faiths. Yet I feel no impulse to imitate his worship, much as I admire it. I find full religious expression in my own Jewish heritage.

Rabbi Witt alleges that the resistance by Jews to Christmas observance is an indication of a fear that we Jews can survive only under the pressure of a persecution complex. Witt then dumps a load of his life-long anti-Zionistic bias. To him, Zionism is a response to persecution and a "'back to the ghetto' movement."

Yet in the frenzy of his diatribe, Dr. Witt reveals himself in a most naked manner. While denouncing the Zionist Jew, he lauds that type of Jew who, by his religious observance of a Christian holy day, becomes "less conspicuously, less particularistically, less dogmatically Jewish than the other." His added comment that such a Jew "need not be less loyally Jewish" is, of course, ridiculous. But Witt has already given himself away. His whole philosophy of Jewish life—the whole aim of his life under the cross he bears by being a Jew (and I use the figure of speech advisedly), is to "become less conspicuously, less particularistically, less dogmatically Jewish than the other."

Zionism is the proud rejection of this type of Jewish escapism. That is why escapist Jews hate Zionism. It is an added barrier to their flight. And it is Jewish escapism, not Zionism, which owes its existence to anti-Semitism.

Dr. Witt tells us that his own adult children have reproached him for denying Christmas observance to them in their childhood, asserting that he "needlessly deprived [them] of something grand and beautiful." Perhaps the same ineffectual lack of basic positive Jewish loyalty which Dr. Witt's article reveals was the cause of his failure to give them something positively grand and beautifully Jewish to compensate them for the absence of a Christmas tree and presents. Yes, a Christmas tree and presents! For what do these Christmas observing Jews really want with Christmas? Witt and other Jews suffering spiritual hernia rationalize about "good will." The real reason is their inability to give their whining children a positive Jewish compensation for the superficially alluring trappings which have nothing really to do with the spiritual significance of Christmas. It is only their folding up because of their lack of moral stamina to be historically different. It is not something which the religious Christian would hail as the true Christmas spirit.

Christmas, in its noblest "Christlike" expression has, from the devout Jew, veneration and respect. I revere Christmas, just as several of my Christian friends who attend our solemn Day of Atonement services in my synagogue every year or the Passover Seder in my home revere our uniquely Jewish dramatization of universal religious truths.

According to my devout Christian friends, there is only one honest way for the Jew to celebrate Christmas, and that is as the birthday of the Christ, the divine Savior of the universe, and by accepting this Jesus as the Christ. I feel certain that if Dr. Witt can celebrate Christmas in this only true religious manner—in the only manner acceptable to religious Christians—the devout Christian world will ardently embrace him, and the Jewish religious world will respect him for his personal honesty and consistency.

Har Sinai Congregation, EDWARD L. ISRAEL.
Baltimore, Md.

CORRESPONDENCE

Yes, But the Record is the Record

EDITOR THE CHRISTIAN CENTURY:

SIR: Professor Abrams' book is doing double duty at a much needed time as you reprint it from week to week. With reference to William Jennings Bryan, however, wouldn't it be fairer to remember that he stands out in history as one who resigned a much-coveted office rather than be the agent through whom war was declared?

Johnstown, Pa. WILLIAM K. ANDERSON.

Children Within the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: Professor Homrighausen's main point in his article of November 29 is unquestionably both correct and important. Religious education should be a primary function of the church itself, not a self-appointed "also," and not a postscript to preaching and the sacraments. In season and out of season I myself have for many years maintained this view. But Professor Homrighausen seems not to be aware that one of the major denominations, the Methodist, for a long time has given precisely this status to its church schools and to its entire work with youth. The results throw considerable light upon the implications of the

principle. For example, the Methodist Episcopal Church, without any sense of wrenching its evangelistic record, made all pupils of the church school *ipso facto* junior members of the church, and it ordered that they should be received into full membership whenever signs of spiritual growth indicated readiness therefor. This means that children can and should grow up *within the church*. Unless Professor Homrighausen's main principle means as much as this, he leaves the church school outside the church after all—outside its fellowship, and attached to the church by acts of administration only.

Methodist experience indicates also that where the principle is fully applied it may become troublesome to the church that now is. The recent friction, and the ousting of Kilpatrick, Geer and English from the department of religious education, are parts of a situation wholly within the church; this is not at all a case of "outside" versus "inside." Moreover, when a convention of Methodist youth condemned the action of certain bishops who were charged with a sort of political conniving for control of the department of religious education, the criticism came not from outside the church, but from inside it and as a direct consequence of a church consciousness that the Methodist system of religious education had produced in these young people. Consequently, we who accept the principle that Professor Homrighausen has freshly emphasized might well ask ourselves whether this implies readiness to modify the church itself through the educative process.

Religious education always transmits more or less of what was in the church from the beginning, more or less of the modifications that have taken place in its long history; should religious teaching, then, deliberately select some things for transmission, and deliberately let other things atrophy? Shall we expect new light to break out because we take the educative attitude towards the relation of pupils to both the past and the present? Should we adults have an educative attitude towards *ourselves?* Does the principle mean, in short, that the church should be a fellowship of young and old that continually judges its own past and its own present, with the consequence of continually reconstructing itself? The alternative to this is that some members should have authority and power to prevent other members from judging and choosing, in which case the church school would not educate but discipline for conformity.

Claremont, Calif. GEORGE A. COE.

Canadian Mail—Two Samples

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial entitled "Not America's War" in the issue of November 22 has apparently been displeasing to some of your readers. Permit me to commend you for the courageous and sane attitude you have maintained since the outbreak of the war. I am particularly concerned that you should know that not all of your Canadian readers share the aversion for your insistence upon clear and unprejudiced thinking which was revealed in the letter of H. D. Ranns of Swift Current, Sask. His "anti-British" slur is perhaps a result of his own "failure to understand the British policy in the war." If he reread your editorial he might begin to understand.

Hearst, Ont. W. M. B. METCALFE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Some weeks ago in a large gathering of ministers attending a theological conference in this city the statement was made that The Christian Century was anti-British in its attitude. It was said with the tone of regret as one might speak of a broken friendship. No one challenged that remark. The matter was dropped in silence. But not to be forgotten. Your recent editorials would prevent that. They give such plain evidence in support of that assertion.

Fair and constructive criticism is to be welcomed. Your articles tend rather in the direction of unfairness and misunderstanding. It is a serious thing to start sowing the seeds of mistrust, suspicion and resentment between two peoples as friendly as ours have been over so long a period of time. That so many on this side of the line have canceled their subscriptions is not something to brag about or exploit in your correspondence column. Rather it is an alarming sign of something that is the antithesis of the spirit of Christ. Is it not possible to change the emphasis from anti-this or that race or people to the larger and more Christian world view that becomes pro-humanity? We have so much in common to struggle for to make a better world for a redeemed humanity.

Tory England, forsooth! Where has that been heard before? It would seem as though in the section on international relations, especially those with the British people, the editor had been taking a long, long nap. Like some modern Rip Van Winkle he wakes and learns a war is on in which the British are involved. He says, "What! What! Them dem Tory red-coats again. Bring me pen and paper. I'll tell them." The quill pen and the ink horn are brought and he writes!

No. Rather than try to bring alive old animosities and shout again old epithets of derision let us rather see the meaning of that event when the copy of the Magna Charta was deposited in the safe keeping of the Library of Congress.

England, thou hast been called "Tory"
By a journal of renown.
Conserver of rights, now hoary,
From our fathers handed down;
Won upon the fields that story
Stands against the scoffer's frown.
And those rights show England's glory
To be held as mankind's crown.

Toronto, Ont. W. B. ALBERTSON.

Paganism vs. Christianity

EDITOR THE CHRISTIAN CENTURY:

SIR: Perhaps the *Halifax Herald,* as quoted in your issue of December 6, spoke more truly than it realized when it said: "If ever there was a war in which the decision of the Christian community was simple and easy, this is it. The issue is as clear as noonday: Paganism vs. Christianity." Indeed the issue *is* Paganism vs. Christianity. But the division is not, as some superficial observers suppose, between one group of nations and another, with the victory for Christianity depending upon the military success of one group. The division cuts right across *all* the countries between those who have really learned to take the teaching of Christ seriously and those who, though calling themselves "Christian," really worship at the altar of Mars whenever a national crisis arises. In this conflict the governments of practically all countries—United States, Britain, France, Germany, Russia, Italy, Japan, China, Poland, Finland, and the rest—are on the *same* side. The opposition is represented by minorities in nearly every country which see not only the utterly unchristian nature of the war method but its demonstrated futility as a means of accomplishing any worthy goal.

Melrose, Mass. MARK R. SHAW.

Reviewing a Reviewer

EDITOR THE CHRISTIAN CENTURY:

SIR: I hold no special brief for Robert Ballou's *The Bible of the World* but I would like to see your standard of reviews maintained at a higher level of accuracy than that of J. Carter Swaim in your issue of December 6. Mr. Swaim takes the editor of the book to task because he has omitted "the fortieth chapter of Isaiah, the prologue to the Fourth Gospel, and every one of the parables of Jesus." Obviously the reviewer was much too hasty. Isaiah is divided into first and second books with several other prophets intervening and consequently the fortieth chapter is not in its customary position. It appears on pages 991-993. The prologue to the Fourth Gospel will be found on page 1061 under the heading "The Baptism of Jesus (According to John)." The Gospels are divided into two sections, "The Life and Acts of Jesus" and "The Sermons and Sayings of Jesus." The parables begin on page 1162 in the latter section of the Gospels.

I should like to point out at least one serious omission, however, that of the fifty-third chapter of Isaiah which, unless I have looked too hastily, is actually left out.

King Ferry, N. Y. G. SHUBERT FRYE.

NEWS *of the* CHRISTIAN WORLD

Thomas Mann On Social Justice

Declares It a Necessary Defense for Democracy—Mayors Differ on Status of Liquor Problem

(Correspondence from New York)

NEW YORK, Dec. 11.—More than 600 persons attended the first public gathering of the Friends of German Freedom Thursday night and heard Thomas Mann and other speakers discuss the significance of the struggle being waged inside Germany against the Hitler regime. Among those who spoke were Norman Thomas, Reinhold Niebuhr and Paul Hertz, secretary of the Social Democratic bloc in the Reichstag from 1922 to 1933, who made his first public address in the United States. Thomas Mann declared that democracy's concept of freedom "must never include the freedom to destroy democracy. . . . If democracy is to hold its own it must be done through socially established freedom, and through an economic justice which ties all of democracy's children close to it. Only then can democracy resist the assault of a dehumanized spirit of violence . . . to preserve the Christian foundations of life and protect civilization against barbarism." Dr. Hertz said: "The German people do not know as yet how to save themselves from the catastrophe which they merely surmise. They are still more afraid of Germany's dismemberment and her economic strangulation, if Hitler should lose the war, than of the war itself. Thus there are at present no mass actions of resistance."

* * *

Industrial Congress Calls for Changes

The Congress of American Industry, meeting at the Waldorf-Astoria hotel last week, called for three basic changes. The first, "maintenance of individual initiative and free enterprise in competition, and recognition of the profit motive as a powerful incentive" for business. Second, the removal of obstacles to widespread recovery by alteration or repeal of "some existing laws" and especially of labor legislation, which, the platform declared, "should be so modified as to insure fairness to the employer, the employee and the public." Third, "that taxation should be made on a more equitable and less burdensome basis and government spending programs should be steadily reduced within the limits of practicability." Also, better employer and employee relationship was called for and "consumer education" was agreed upon. The right of adequate and even speculative returns to stockholders was stressed.

The whole platform, however, did not concern itself in any direct way with the crying needs of the masses of the people, with distribution problems nor the cooperative principle of consumer-labor sharing in surplus profits. Freedom from government or any other control to continue competitive business for any profit which could be made was the dominant note throughout the meetings. Has not just such competition led to our present national and international chaos?

* * *

State Liquor Authority Reports On Drunkenness

The New York state liquor authority reported last week a survey of 117 mayors of cities throughout the state on the sixth anniversary of the repeal of prohibition. The figures given are based upon the number of arrests and general statements of various city government leaders. Sixty-nine agreed that there is less drunkenness, 27 detected no change and 21 found a slight increase. The conclusion drawn now is that there is a decrease in the number of arrests and improvement in the whole drinking situation, while a similar survey three years ago resulted in an almost equal division of opinion. Several cities reported "an increase in woman drinkers," while another mayor said that "young people were consuming less for it is no longer considered smart to drink to excess."

The whole report could and probably will be challenged for it is founded upon incomparable figures of arrests and opinion rather than upon consumption of liquor, alcoholic medical and mental cases and other more positive data.

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Mayor Bars Picketing By Rival Unions

A fight between C.I.O. and A. F. of L. unions has been in progress for the past week. The trouble arose when a new management in a certain store signed a contract with an A. F. of L. affiliate rather than the C.I.O., which had formerly been in control. This led to "cross picketing" by both groups, when there actually was no difficulty between management and labor. Mayor La Guardia condemned the practice and said he would not tolerate it anywhere in the city. In stating his position the mayor said: "Unions should have full right to picket where a bona fide labor dispute exists, but there is no excuse for extending the picket lines, as a retaliatory measure, to shops in which there is no discord between employers and employees." Each union accused the other and the C.I.O. union chiefs charged the management with duplicity, in that they had agreed with the union which gave the "better buy." There are indications of further conflicts along this line as the A. F. of L. is making a special drive to increase its members in clerical and office workers organizations.

* * *

Church Counseling Center Opened

The Brooklyn Life Adjustment Center opened its doors in the Central Congregational Church parish house last Monday evening. The staff includes doctors, lawyers, clergymen, psychiatrists and social workers who meet in private conference with men and women regardless of faith or class in an effort to bring to bear skilled advice and counsel on human maladjustment. The center will continue for an experimental period of three months.

J. HENRY CARPENTER.

Bishops' Council In First Meeting

Methodist Leaders Call for Prayer for Advance Program—Baptist Boards Review Denomination's Work

(Correspondence from Chicago)

CHICAGO, Dec. 11.—A genuinely historic event occurred when the new council of bishops of the Methodist Church held its first annual meeting at the Stevens hotel here during the past week. The council replaces the former board of bishops of the Methodist Episcopal Church, the college of bishops of the Methodist Episcopal Church, South, and includes two new bishops elected from the ranks of the former Methodist Protestant Church, which did not have an episcopal system. Thus northern and southern bishops met in common council to deal with problems of reunited Methodism for the first time in almost a century. The Methodist Episcopal Church was split into northern and southern branches in 1844 over the issue of slavery and was only reunited at Kansas City last spring, after 40 years of earnest effort. The past century has witnessed a great growth for Methodism. The new church has a total membership of eight million.

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Bishops Prepare for Advance Program

The bishops met in executive session so that only such news is available as the bishops chose to release, but it is understood that the meetings have been harmonious and happy. A main item was the launching of the program of Methodist Advance with a call to prayer for Sunday, Dec. 31. "We urge," said the bishops, "that in every Methodist church, in family worship and in the prayers of individuals, petition be offered: for the restoration of world peace; for the deepening of the spiritual life of the Methodist Church; for the Methodist Advance about to be launched in the Methodist Church; for the church universal." The program of Methodist Advance looks to the promotion of the sense of Methodist unity; the projection of a program of service commensurate with the latent power and vast resources of the new church; the dissemination among Methodists of information concerning the history, genius, theology, policy and program of the Methodist Church; the inculcation of a new loyalty to Methodist institutions, and similar matters. Thirty-four of the 43 active bishops attended the council sessions. Bishops Edwin H. Hughes and Urban V. W. Darlington were co-chairmen, and Bishop H. Lester Smith, secretary.

* * *

Baptist Councils Also In Session

To add to the ecclesiastical atmosphere of the Stevens hotel during the past week the general council and also the council on finance and promotion of the North-

ern Baptist Convention held their midyear meetings there Dec. 6-7. The actions of the council on finance and promotion were chiefly of denominational interest, the most important decisions perhaps relating to the distribution of funds to the city and other societies. The actions of the general council concerned wider phases of policy and program. A joint session of both councils was held on Wednesday evening when a memorial service was held for the late Dr. Maurice A. Levy, recording secretary of the Northern Baptist Convention. The memorial address was delivered by Dr. Clarence M. Gallup who, as corresponding secretary, had worked closely with Dr. Levy for many years.

* * *

Report Progress Toward Lay Pensions

The meetings of the general council were presided over by Dr. Elmer A. Fridell, of Berkeley, Cal., president of the Northern Baptist Convention. Reports were presented from practically all the committees, councils and agencies of the convention. Of special interest was the report of the council on Christian education, which is making a thorough study of education among Baptists with a view to improving the general educational status of the denomination and particularly to raise the educational standards in the Baptist ministry. A committee on old age financial security for lay workers in Baptist churches reported real progress toward a satisfactory solution of this problem. Dr. W. P. Lipphard, editor of *Missions*, Miss Mary B. Fulton, of New York, and Miss Helen K. Wickes, of Ohio, were commissioned as missionaries. Dr. Clarence W. Kemper, pastor of First Baptist Church, Denver, Colo., was selected as preacher of the convention sermon next May at Atlantic City.

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And So Forth

A memorial to the late Prof. Ira Maurice Price, for 52 years secretary and one of the founders of the Theological Faculties Union of Chicago and vicinity, was a feature of the annual dinner meeting of that organization, Dec. 8. The chief address of the evening was given by Dr. Harold W. Ruopp, pastor of Central Church, on "The Theological School Faces Life."

The board of trustees of Evangelical Theological Seminary, Naperville, has established the G. B. Kimmel Memorial Fund of $52,000 to honor the name of its late president who served the institution as professor and administrator for 26 years. Dr. H. R. Heininger, professor of Christian doctrine, who has been on the faculty of the institution since 1923, will be installed as president April 10.

CHARLES T. HOLMAN.

Call Interdenominational Conference on War

The United Christian Council for Democracy has called a conference on the war issue to meet in Cleveland, Jan. 23-25. Among the speakers will be Bishops McConnell and Blake of the Methodist Church, Bishops Beverly Tucker and Scarlett of the Episcopal Church, Harry F. Ward, Reinhold Niebuhr, James Myers, W. B. Spofford, Charles Webber, Dale DeWitt and John Paul Jones.

Methodists List Peace Objectives

Indiana Conference Calls War Denial of Christ—Foresee Possible Merger of Women's Organizations

(Correspondence from Indiana)

INDIANAPOLIS, Dec. 10.—"The Methodist Church in a World at War" was the theme of a state-wide seminar for Methodist ministers and laymen held in Indianapolis, Nov. 28 and 29. A resolution adopted by the conference described war as "our greatest collective social sin and a denial of the ideals of Christ." The conference also approved the resolutions of the Kansas City uniting conference of the Methodist Church which outlined the duty of the church to "keep unbroken the world-wide fellowship in Christ which now exists, to maintain the freedom of the church to teach and preach the gospel of Christ and see that pulpits are used in the service of God and not Mars," and to refuse to "allow church property to be requisitioned or used by military agencies for the promotion of war."

The chairman of the peace conference was Dr. George Francis of Indiana Harbor. Prominent in the direction of the discussions was Dr. Charles F. Boss, Jr., executive secretary of the Methodist World Peace Commission. Insisting that it is not enough for the church to oppose armed violence, Dr. Boss said that the church must act definitely for peace in the following ways:

"1. Enlistment of youth in work to aid the underprivileged.

"2. Establishment of youth peace services such as deputation teams.

"3. Relief and reconciliation work in war areas.

"4. Support of Methodist conscientious objectors.

"5. Education of the laity in the church's position in wartime."

In the conference discussions it was agreed that "while economics and peace are inseparable problems, economics must not be the dominating one." It was also the consensus of the conference that the United States should stay out of war in accordance with Christian ideals, but without "prudish isolation."

* * *

Baptists to Hold Series of Rallies

Indiana Baptists are to assemble in January in six all-day convocations led by the president of the Northern Baptist Convention, Dr. Elmer Fridell of Berkeley, Cal., and other denominational leaders. The scheduled convocations are at South Bend, Jan. 18; at Purdue University, Jan. 19; at Indianapolis, Jan. 22; at Seymour, Jan. 23; at Terre Haute, Jan. 24, and at Evansville, Jan. 25. Other members of the team, besides Dr. Fridell, are Dr. Jesse M. Wilson of the Baptist Foreign Missions Board; Dr. W. E. Woodbury, evangelism director of the Northern Baptist Convention; Miss Dorothy Stevens of the Baptist Board of Education; Mrs. Ada Tiller of the American Baptist Publication Society, and Dr. Melvin Prior of Bridgeport, Conn. Arrangements are in charge of Dr. T. J. Parsons, executive secretary of the Indiana Baptist convention.

* * *

Foresee Possible Merger of Women's Organizations

Indiana churchwomen are wondering if a merger of three national organizations of women of American Protestantism may not be the outcome of the business session of the Council of Women for Home Missions to be held in Indianapolis Jan. 10 to 14. The other groups involved in the possible merger are the committee on women's work of the Foreign Missions Council of North America and the National Council of Churchwomen. The Council of Women for Home Missions recently passed a motion in which it expressed the wish that the National Committee of Churchwomen direct a study of methods by which such a merger may be accomplished and then return to the three uniting bodies a detailed plan for action.

The meeting of the Council of Women for Home Missions will be held jointly with the Home Missions Council, Jan. 10 to 14. A meeting of the Missionary Education Movement of the United States and Canada will be held here Jan. 9 to 11.

* * *

New General Secretary For Y.M.C.A.

Indianapolis has chosen a native son as the new general secretary of its Y.M.C.A. in the person of Parker P. Jordan. Mr. Jordan left the city in 1911. The 28 years since that time have been spent in Y.M.C.A. work in various American cities. He came to Indianapolis from St. Paul, where for 11 years he has been general secretary.

* * *

Indiana Lutherans Would Stress Social Issues

Ministers of many Indiana Lutheran churches joined in recommending that the denomination abandon its traditional noncommittal attitude toward social problems. The recommendation of an active policy was in reply to a questionnaire from the church's Board of Social Missions. The president of the Indiana Lutheran synod, Dr. Homer E. Turney, stated that "through the years it has been the custom of the United Lutheran Church to preach Christian truth and leave the settling of social problems to individuals according to their interpretation of the truth." Marriage and divorce, gambling, liquor control, indecent literature and demoralizing movies are among the problems listed by the ministers as needing attention from the pulpit. Others are war and peace, conscientious objection to war, race, industrial relations, minority blocs, foreign refugees, unemployment and relief, and capital and labor.

* * *

And So Forth

A rural church institute for the three counties of Shelby, Hancock and Rush was recently held at Morristown, sponsored by the Indiana rural church commission of which Rev. Lee Tinsley is chairman.

The undergraduate department of the college of religion of Butler University has been merged with the college of liberal arts and sciences with Dr. Ross J. Griffith as the head of the new department of religion.

GEORGE WALKER BUCKNER, JR.

Chinese Seekers Crowd Churches

New Interest in Christian Message a Result of War—Bombs Continue to Hit Mission Properties

(Correspondence from China)

SHANGHAI, Nov. 5.—Last Sunday I was in Chinkiang. For the morning worship the church was crowded. I have seen that church full before, but then half the congregation was composed of students from the mission boarding schools. Now there are no boarding schools. Most of those in the church were not professed Christians six months ago. Few of them are baptized even now. They were nearly all what are called in China "inquirers"—persons who have become interested in Christianity and are under definite instruction preparatory to joining the church. Many of them were illiterates, but they were being taught to read. Others were working boys and young men who were attending classes at the church part of the day. Not a few had been fed by the relief committee in the early months after the sacking of the city; but no relief camps nor soup kitchens have been run by the churches for several months past. The service was orderly, quiet, participated in generally by those present, a truly inspiring congregation. The 150 children who filled the gallery for the first part of the service withdrew to another building for their own service under trained leadership. Thus are the churches in occupied territory building from the ground up, most of their former members and most of the educated elements in the cities having left before the military occupation.

* * *

Soldiers Photograph Attendants At Church Services

In the midst of the service two uniformed soldiers came to the door of the church. Presently one took out a small camera and snapped a picture of those who were conducting the service. The next day in Nanking I was told that there had been a good deal of persistent picture taking there, callers producing cameras and snapping pictures of missionary residence interiors when possible, and claiming the right to photograph anyone who had any business to transact with the military authorities. This has been no more annoying than the insistent asking of questions, by military men, by civil officials, and more inquisitively by various visitors who describe themselves as Japanese Christian pastors interested in the Chinese church. These questions cover a wide range and reach out to the names and addresses of pastors and church members and teachers.

* * *

Encourage Spread of Vice In Shanghai Area

A recent type of inquisitor has been the census taker or the tax collector. These men call not only on mission workers in the interior but also upon foreign residents generally in certain sections of the Shanghai settlements which the Japanese and their puppets are trying to take over. The struggle for control of parts of Shanghai known as "the outside roads" has been increasingly tense and even bloody in recent weeks. For years the Japanese obstructed efforts of the Shanghai municipal council to reach a friendly agreement with the Chinese authorities for the policing and upkeep of these roads which had been built by the municipal council beyond the bounds of the settlements. Now through their puppets they are demanding all the rights and privileges which they so long denied to the Chinese. Meantime there have sprung up along these roads the worst vice districts that have been known in many years, where gambling, opium smoking and the sale of drugs and the exhibiting of lewd shows go open and unrestrained. A high official in Tokyo is reported to have indicated that the income from such places in China was necessary for the support of the new regime. The situation has been deteriorating rapidly lately, shooting affrays are frequent, and the badlands have become so dangerous that American citizens living in these parts have been having nasty experiences.

* * *

Believe U. S. Should Assert Rights

The preoccupation of Great Britain in the European struggle and her consequent appeasement policy have led to the conviction that unless the United States is more emphatic in the preservation of her rights in Shanghai now the future is rather dark. No Americans in China with whom I have talked believe that firm action will lead us into war; rather there is generally present, both in business and in missionary circles, the belief that we are being bluffed and jockeyed out of our former position in China, and that each delay and surrender is making it that much harder to carry on any work in the future.

* * *

Tucker Case Arouses Little Comment

Just now in this part of China there is little interference with the schools that the churches are running. Hundreds of boys and girls are under Christian influence in these vacation Bible schools, popular education classes and informal schools. Perhaps they can continue indefinitely. But more and more questions are being asked; the teachers are being circularized with propaganda literature, and in the north and even in protected Shanghai kidnaping of teachers, Christian workers and other leaders of the civic life is spreading fear. Surprisingly little publicity has been given as yet to the arrest and detention of Rev. Luther Tucker, who is still being held in a Kyoto jail so far as can be learned here. His family returned here last week as it appeared impossible to do anything by remaining longer in Japan. Mr. Tucker is a secretary of the World's Student Christian Federation with headquarters in Shanghai. During the past summer he has been attending student conferences in Japan. He was known as an earnest worker for mutual understanding and good will.

* * *

Mission Properties Continue To Suffer Bomb Losses

Bombs continue to fall on mission properties, especially hospitals, the latest "casualty" reported being that of the Church Missionary Society at Putien, Fukien. Direct hits were scored with several fatalities among patients. In North China attacks

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against missionaries, Americans as well as British, are still being reported, although there is some indication that in certain quarters an effort has been made to call off the demonstrations.

* * *

Missionaries Able to Expand Work

The preceding paragraphs may give the impression that Christian work is progressing through much disorder and amid many difficulties. It is remarkable how smoothly and quietly much of the church work is carried on, and how widespread has been the response to the gospel message. There is very little indication of anything that even smacks of a "rice bowl movement" toward the church, but people in all sections of the country are crowding into Bible classes and inquirers' groups in what appears to be a genuine desire for spiritual comfort and strength. While British missionary recruits are few, several of the American missions have welcomed new workers in recent weeks. They have gone fearlessly into cities that are frequently bombed and have taken up their work with a fortitude and cheeriness that is greatly needed. Older missionaries who have been under severe strain for months, with repeated air raids, restricted movements, separation from their families and in some cases most meager intercourse by mail or radio with other places, have won the highest respect and deepest affection of all who have watched them. Some are desperately in need of relief, but feel they cannot leave until someone else can be sent in to replace them, and there are still many obstacles and much red tape to getting permits to travel in occupied territory.

JEREMY TRASK.

Basil Mathews in British Information Ministry

Dr. Basil Mathews, who has been professor of missions at Boston University and Andover-Newton Theological Seminary for several years, has been made deputy director of the American division of the British ministry of information.

Lambeth Conference Postponed

War conditions have forced the postponement of the Lambeth conference of Anglican bishops, previously scheduled for next summer.

Liberals' Leader Defends the War

If Nazis Win Sees Liberty Lost and Many Wars Ahead—English Life Adjusts to Blackouts

(Correspondence from England)

LONDON, Nov. 23.—The leader of the Liberal party, Sir Archibald Sinclair, put very well the positions which the average man holds in a speech before the Oxford University Liberal club. "I have never said and I have never believed that war will end war or make the world safe for democracy," he said, "but if this war were to result in a victory for nazi Germany liberty would be extinguished in Europe and a long vista of wars to regain it would stretch out before our horrified gaze." It is this prospect which gives this same average man his resolution.

He has had much to occupy his mind during this week. On the favorable side, he has had the agreement with France, which in its range goes beyond any previous entente or alliance with that country. On the unfavorable side, there has been the indiscriminate sowing of mines, now admitted to be "magnetic," which have already done much damage, especially to neutrals. The counter-measures adopted by the admiralty will be known everywhere by this time. Their adoption rests upon the belief that in a war, as in a game, if one side dispenses with the rules the other is compelled to do the same.

* * *

New Financial Plans Announced

The chancellor of the exchequer gave a clear account last night of the new methods he has adopted for a popular financial campaign. He explained that we must remember in such days as these that strict economy in personal expenditure is a national service. To encourage saving he has initiated a new National Savings Certificate scheme. If I lend 15 shillings to the government, I shall have 17/6 in five years, and 20/6 in 10 years, free of income tax. Since the first similar scheme was begun during the last war, more than £1,000,000,000 has been subscribed; no one can have more than 500 certificates. Another, and a new, method is to issue bonds of £5 units, which will bear 3 per cent interest and be repayable at 101 per cent in seven years; no one can have more than £1,000 in this fund.

* * *

People Adjust to Life Under Blackout

What is life like after three months of war? We live in cities which are blacked out after nightfall. This blackout has become most effective, but even when there is no moon it is not difficult with a flashlight to make one's way to the station or post office. There are also theaters, concerts and cinemas, but not as freely provided as in other days. Shopping is done for the most part before dark. For those directly engaged in the preparations for war, there is no leisure; many in every city keep their watch lest they should be needed for fighting fire, injury, gas and

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even disease. But there are many who, after their day's work is done, remain indoors. They have the radio and books, and I see many signs that the blackout has encouraged reading.

* * *

Increasing Use of Churches For Night Meetings

I am not surprised to discover from my friends that there is a distinct trend toward the opening of church buildings in the evening. Services which have been held in the afternoon are in some cases transferred back to 6 or 6:30, and young people's services are being held very widely in the evening. It is not easy to blackout churches, but their halls are quite serviceable and they are easily darkened. For the stay-at-home there is much religious material on the radio. I have just looked through the program for next week and find on Sunday a sermon by Archdeacon Crick, an address by the dean of St. Paul's, and a sermon by Rev. M. E. Aubrey. There is a daily service at 10:15 a.m.; on Tuesday an evening service. In the schools' program on Thursday there is, under British history, "Martyrs for Conscience: More and Latimer." And at 10:15 that night Dr. S. M. Berry takes the service. On Friday Mr. J. Middleton Murry will speak on "Europe in Travail," and will seek to show that political liberty embodied in democracy is a direct result of traditional Christian principles. And before we go to bed on Saturday we can hear three choral preludes of Bach: "Mortify us by Thy grace," "Blessed Jesus, here we stand," and "Jesus Christ, the Son of God." What more fitting preparation for the Sabbath!

* * *

Long Awaited Commentary on Fourth Gospel Appears

A book long expected is published by Faber & Faber. It is Sir Edwyn Hoskyns' commentary on the Fourth Gospel. He did not live to finish it to the measure of his scrupulous scholarship, but it has been edited by his friend who along with him wrote *The Riddle of the New Testament.* It is hard to classify Sir Edwyn Hoskyns. He was certainly a sacramentarian, a bold and fearless critic, and a scholar with so much admiration for Karl Barth that he translated his commentary on Romans (the sixth edition). His commentary on St. John's Gospel in two volumes will be one of the great events of the year for theological students.

EDWARD SHILLITO.

Canadian Anglicans Provide Pensions for Lay Workers

The executive council of the Church of England in Canada has adopted a pension plan for lay workers, with a retirement age for women of 50, and for men of 60. Organists, vergers and ministers' secretaries will be eligible. Each lay worker must contribute 5 per cent of his salary, and the employing church another 5 per cent.

Seek Independent Church in Dutch East Indies

The synod of the Dutch East Indies Protestant Church has taken steps to divorce that church from the government. Hitherto, the government has both appointed and supported the church's ministers. In the future the synod will take over both responsibilities.

Schools Launch 'Pittsburgh Plan'

High School and College Entrance Credit to Be Given for Attending Church and Sunday School Classes

(Correspondence from Pittsburgh)

PITTSBURGH, Dec. 9.—Last week Dr. Ben Graham, superintendent of Pittsburgh schools, called together 30 representative Protestant clergymen, Jewish rabbis and Catholic priests. Expressing his deep concern over the building of character in pupils, he offered to grant two credits (out of a possible 28 credits) toward high school graduation, or college entrance, to each high school pupil who gave three hours a week to religious instruction in his own church. The most striking feature of this proposition is that attendance at Sunday school and attendance at morning worship will make up two of these hours. Dr. Graham is a churchman himself, a fine, Christian gentleman and he places proper emphasis and value upon the habit of church attendance. To receive credit the pupil must register and must attend at least 75 per cent of the time. The third hour is arranged for Wednesday morning, when the first hour of school is granted to such churches as may care to use it. The entire high school schedule will be set back one hour over the whole city, for Wednesday morning only.

* * *

Plan Unanimously Endorsed by Clergy

Dr. Graham feels the deep need of the cultivation of morals and of social responsibilities and he seems to believe that the church can be of the greatest service in these fields. At a mass meeting of the Protestant clergymen yesterday, I had the honor to make the motion that Dr. Graham's offer be accepted and the motion was unanimously carried. The superintendent was present and was warmly applauded for his stand. The board of education has already voted acceptance of the plan and two college presidents have expressed perfect willingness to accept credits so earned. All that remains to be done is for each denomination to vote agreement, and the new plan will go into effect with the opening of schools next September.

* * *

Catholics and Jews Support Proposal

It is interesting to note that high Cath-

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Thomas W. Graham, D.D., Dean, Oberlin, Ohio

olic and Jewish leaders, who were present at the first meeting, enthusiastically endorsed the idea. While there are 40,000 Catholic pupils in Pittsburgh parochial schools, at the moment there are not enough facilities to care for all, and many Catholics are meeting after school hours for instruction. Jewish leaders also strongly favor the plan.

* * *

Advantages of New 'Pittsburgh Plan'

I am glad to send along to readers of The Christian Century this excellent plan, because it may give a lead to many other communities. The plan is as bold as it is generous. It integrates education in school and church. It puts a premium upon church attendance. It binds together church and school in cooperation in moral training and character building. Many pastors are considering the idea of gathering their pupils about them on Sunday evenings for religious instruction, thus meeting the full requirement in one day. Others are considering schemes of united work; for example, a church near a given high school might be selected and pastors could pool their teaching function there. I predict that the "Pittsburgh plan" will go far and will do immeasurable good.

* * *

Preachers Meet in Planetarium

I have previously reported the gift to our city by the Buhl Foundation of one of the finest planetariums in the world. Yesterday the 600 Protestant pastors were invited as guests, to witness the stars as they were in Christ's time. It was an impressive and beautiful exhibition. As darkness crept down over the vast dome, organ music added to the spell. First the stars were shown as they would have appeared over Pittsburgh last night (had they been visible!). Then, as the scriptures were read and choirs sang, the stars slowly wheeled in their mighty courses until the heavens looked as Bethlehem saw them nearly 2,000 years ago. Three powerful stars were seen in juxtaposition, and this phenomenon may have accounted for the star of Bethlehem. The "sky-show" closed with the singing of Christmas carols by children and by the star resting over a manger, wherein lay the Christ-child.

* * *

Tea at Trinity Considers Noonday Services

Dean High Moor, of Trinity Cathedral, had a tea party the other afternoon. He invited into a grand old room, up near the rafters, the 30 men who assist him in maintaining the noonday services throughout the year. Every day, from September to June, the bells of the cathedral call men to pray at noon. Every day during that period the organ is played and hymns are sung, while visiting ministers, from all denominations, stand in the stone pulpit to preach the gospel. The attendance is usually not large, so the object of the dean's party was twofold: first, to show appreciation for the cooperation of the different preachers and second, to seek ways by which the attendance may be increased. Among many practical suggestions the 30 men agreed to print each week, in their parish papers, the name of the preacher at Trinity for the following week.

JOHN RAY EWERS.

Finds Paganism Widely Spread

Methodist Home Missions Leader Laments Moral Collapse—Quaker College Presidents Resign

(Correspondence from Philadelphia)

PHILADELPHIA, Dec. 9.—"The danger of progressive paganism today is an actuality rather than a fanciful fear," warned Dr. E. D. Kohlsteadt, executive secretary, in his 13th and final report to the Methodist Board of Home Missions and Church Extension here at the last annual meeting before merging as a part of the larger Board of Missions of the new Methodist Church. "America's threatened moral collapse," he asserted, "rather than her economic crisis, is our nation's most acute pending problem. The church must insure to American leadership the impact of vital piety. Home missions must major in preventive rather than curative policies and programs, to lift the whole of life to loftier levels."

* * *

Lack of Conviction Lamented

"Many church people think of the grace of God and the redemptive saving and sustaining power of the church more or less as side issues in the development of personality," said Dr. Aaron H. Rapking, town and country work superintendent. "A lack of conviction on the part of too many pastors is one of the main reasons why a wave of fanaticism is sweeping across America with a missionary zeal that was once ours when we were building two churches a day." "Business is said to be on the upswing," added Dr. W. C. A. Hughes, Negro work director. "American machines are beginning to hum, yet the Negro worker has not been called back." "The home missionary enterprise," declared Dr. Jay S. Stowell, publicity and promotion director, "must play a very important part in bringing Jesus Christ to the multitudes, who would be without him were the church ever to lose its missionary passion."

* * *

More Spent for Liquor than For Relief and Schools

According to statistics released here by Rev. D. Everett Smith of the National Reform Association, sales in hard liquor in Philadelphia, Delaware county and throughout Pennsylvania have almost doubled since 1934. Pennsylvanians in 1938 spent, per capita, $31.20 for intoxicating liquors, $31.06 for relief, $15.78 for public schools. Some counties registered per capita sales as follows: Chester, $23.47; Dauphin, $30.53; Delaware, $34.04; Montgomery, $34.33; Philadelphia, $42.09; Allegheny, $49.93. In both Philadelphia and Delaware counties the amount spent for hard liquors and beer almost equals the amount spent for public relief (federal, state and local) and public schools combined. Delaware county spent $4,863,944 for public relief, $5,507,772 for public schools but $9,538,883 for intoxicating liquors. Philadelphia spent $54,648,848 for public relief, $28,233,184 for public schools but $82,021,932 for liquor. Pennsylvanians spent $151,980,236 for public schools, but twice as much for liquor, $300,525,384, and almost as much for public relief, $299,181,067. Added to these are the increased costs of accidents, police, criminal courts and prisons, due to the liquor traffic. Folders dealing with these alarming facts are available for circulation.

* * *

Swarthmore and Haverford Presidents Resign

The presidents of the two Quaker colleges, Swarthmore and Haverford, have resigned. These two colleges, small in enrollment but high in scholarship, have been called the Oxford of America. President Aydelotte of Swarthmore will head the Institute of Graduate Study at Princeton. After 22 years of leadership at Haverford, President Comfort will retire in June. With an enrollment of only 325, Haverford has the largest endowment per student. For seven consecutive years Haverford freshmen have rated first nationally in the college freshman psychological tests of the American Council of Education.

* * *

Mrs. Roosevelt and Quakers Given Humanitarian Awards

The 1939 Humanitarian Award of a plaque and $1,000 for "devoted and self-sharing efforts in the cause of humanity" was presented this week by Welcome chapter 210, Order of the Eastern Star, to Mrs. Franklin D. Roosevelt; the Humanitarian Group Award of a plaque and $2,000 to the American Friends Service Committee. "The First Neighbor," as she was called, handed her check to the A.F.S.C., from whom, she confessed, she had learned much of the secret of service. Prof. Rufus M. Jones of Haverford College accepted in behalf of the A.F.S.C. and said about helping the suffering at home and abroad that "it is a divine blessing to have to do it." Judge Curtis Bok presided. Other speakers were Dr. Daniel A. Poling of the Grace Baptist Temple, Dean Harold E. B. Speight of Swarthmore College and Rabbi Abraham A. Neuman of Philadelphia's oldest synagogue.

* * *

Sollman Pleads for U. S. of Europe

In his multitudinous lectures in various parts of the country Wilhelm Sollman of Pendle Hill, Wallingford, Pa., a former member of the Stresemann German cabinet, is making strong appeals for the formation of the United States of Europe. The resident group at this Quaker center for advanced social and religious study is about 40, with Canada, Korea, Denmark, England, France, Germany, Switzerland, Trinidad and Turkey represented. Their common desire is "to understand and approximate a religiously inspired way of life and to find the means by which a non-violent type of society may be created." Dr. David Baumgardt, formerly professor of philosophy at the University of Berlin, visiting professor at the University of Birmingham and resident at Woodbrooke, is now lecturer in modern ethics at Pendle Hill.

* * *

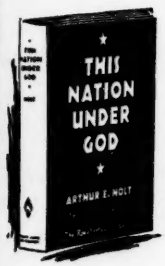
And So Forth

The sixth joint conference of Mennonites, Schwenkfelders, Brethren and Friends was held on Dec. 4 at the First Church of the Brethren on "The Church in a World of

Last Minute Christmas Suggestions

This Nation Under God

By ARTHUR E. HOLT



How can America save democracy? By keeping in mind the objects of democracy and by using all the *modern* methods of organization to make it work, says Dr. Holt in his Rauschenbusch Lectures. Christianity enters the picture because the goals of democracy are Christian goals. (A Religious Book Club selection.)

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Edited by
HAROLD GARNET BLACK

Ministers have a difficult task set them as they are called to offer guidance and hope in these confused times. These messages by twelve leaders of southern California will lend inspiration and suggestion. They agree that religion is the only hope for the saving of civilization.

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Latin America

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The Daily Altar

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Confusion." The afternoon session was open for discussion "as directed by the Holy Spirit." Alfred C. Garrett addressed the evening session on "Christ for the Crisis."

Dr. Edward Yates Hill has completed 35 years as minister at the Old First Presbyterian Church of Philadelphia. His people have expressed their "grateful appreciation of his faithful and distinguished service."

Rev. James B. Pritchard at the Parkside Methodist Church, Chester, has promoted projects for interracial understanding. He exchanged choirs and pulpits with Rev. John Dillingham of a nearby Negro Presbyterian church. One Sunday evening his congregation heard Rabbi Louis Wolsey of Philadelphia, who pleaded for better harmony, like the playing together of the various pieces in an orchestra.

A post-Amsterdam youth conference was held at the Friends Select School on "Christian Youth in a World of Conflict."

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Church Youth Conference Refuses to Bear Arms

The convention of the Atlantic conference of Evangelical Young People, meeting recently in Glendale, N. Y., voted: "In the event of the entrance of the United States into the present war, we . . . pledge that we will oppose such a declaration of war, will not allow ourselves to be committed to the war method, and state our determination to refuse to participate in any such eventuality. We will look to our church to support us in our stand."

Quakers Repudiate Double Standard Of Morality for State

The representative committee of the Philadelphia yearly meeting of the Society of Friends recently adopted a minute on the present world situation in which it was said: "The only way by which we can eliminate war and the evils which incite it, is to live and act by virtue of that life and power which we call love or God. We must live and act thus, not only as individuals, but as members of the community and citizens of the nation. There can be no double standard of morality, one for the individual and another for the nation. It is the duty of the individual, both as a follower of the way of life exemplified by Jesus Christ and as a loyal citizen of his nation, to refuse to compromise between the demands of conscience and the commands of the state."

Lutheran Church in Brazil Faces Language Problem

Lutherans of Brazil, 300,000 in number, are trying hard to comply with a new law which forbids preaching in any language except Portuguese. Brazilian Lutherans are German, and services in their churches have hitherto been conducted almost exclusively in German. They have no ministry prepared to preach in Portuguese, but they are beginning to publish books translating Lutheran rituals into that language.

Bishop Oxnam Has a Job For Mr. Hoover

Let President Roosevelt send Mr. Hoover to Europe to arrange for a truce, to be followed by a general peace conference. So proposes Bishop G. Bromley Oxnam of the Methodist Church. "Two men face a great opportunity," says the bishop. "They might succeed. The church will back them. The generations to come will rise to call them blessed."

Michigan Wonders What to Do With Delinquent Churches

The state of Michigan finds itself the owner of more than 100 church properties, due to defaults on tax assessments of various kinds. A quirk in the law was utilized to save the state from having to sell these churches this year, and the next session of the legislature will be asked to take them off the state's hands in some fashion.

Archbishop Holds Peace Conference Dependent on German Uprising

The Archbishop of York has stated, in a British magazine article, that a peace conference is possible now if the German people will do away with their present government. "My own view," says the archbishop, "is that discussion in such a congress is possible now if Germany will repudiate the government which has led her into the war, and will substitute a government ready to recognize the Czechs and Poles as sovereign nations and to join with them, with the French and British, and with neutral European nations, in negotiating a new peace and revised covenant for the ordering of the life of Europe."

Pontifical Degrees to Be Granted in Canada

The Institute of Medieval Studies, founded at St. Michael's College, Toronto, in 1929, has been honored by being authorized to confer pontifical degrees of licentiate and doctorate in medieval studies. The Toronto institute will be the only school outside Rome having this power.

Christian Endeavor Societies Taken Over by German State

Dr. Daniel A. Poling, international president of the Christian Endeavor Society, reports that the 67,000 members of that organization in Germany have been absorbed by the Hitler Youth movement.

Bishop Eben S. Johnson, African Veteran Missionary, Dies

Bishop Eben S. Johnson, who served the Methodist Church in Africa for many years, died in Portland, Ore., on Dec. 9, aged 74. Bishop Johnson was elected to the episcopacy in 1916.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Eternally Yours

(L. Young, Niven) (UA) Suave, amusing, improbable comedy drama. Young socialite, really wanting home and babies, elopes with charming young magician as stage-lady and wife. Ardent love-making. Novelty pales, complications ensue, arbitrary happy ending. Frothy situations, witty dialogue, good acting.

For A: Very good of kind. For Y, and C: No.

Everything's on Ice

(Irene Dare, Karns) (RKO) Grace and ability of precocious child skater in clever acts, chief feature of weak story. Karns as uncle exploiting niece and squandering her money is stupid and disgusting. Edgar Kennedy as sensible, unpretentious father adds some value.

For A: Poor. For Y, and C: Fair.

Generals Without Buttons

(French-English titles) Absurd feud between two villages inspires boy gangs to combat. Offers fine cinema but hardly model child conduct. Boys' pranks and battles delightfully handled. Story has diverting freshness and amusing conclusion. Fine photography, beautiful scenery. Acting of boys excellent.

For A: Delightful. For Y: Probably good. For C: Doubtful.

Heart of Paris

(French-English titles) Juror influences jury to acquit innocent girl tried for murder. Later takes her into his shop and home, concealing her background. Complications ensue. Interesting, realistic picture of middle class family life. Fine acting by juror and wife.

For A: Interesting. For Y: Little interest. For C: No.

Private Lives of Elizabeth and Essex

(Davis, Flynn) (Warner) Lavishly produced technicolor drama of emotional conflict between shrewish but tender Elizabeth and her ambitious, hot-headed lover wishing to share throne. Fine acting by Bette Davis. Flynn unconvincing but likeable. Gorgeous Elizabethan pomp and pageantry.

For A: Very good. For Y: Mature. For C: No.

Sued for Libel

(Kent Taylor, Linda Hayes) (RKO) Ordinary mystery melodrama wherein the swaggering newspaperman, with usual girl friend, defends his paper against libel suit by unearthing murders in record of man suing. Carefully misdirected suspicions, court-room procedure, and other standard ingredients.

For A: Mediocre. For Y: Perhaps. For C: No.

Three Sons

(Edward Ellis, William Gargan) (RKO) Hardworking, idealistic father builds successful Chicago department store hoping his children, reared in luxury, will carry on, but they prove worthless. Time-lapse story, thin, episodic, loosely knit. Fine characterization by Ellis, other roles negligible.

For A: Ordinary. For Y: Little interest. For C: No.

Tower of London

(Rathbone, Karloff) (Univ) Super-horror-and-suspense atmosphere pervades drama about interesting period of English history. Heavy accent on torture chambers and murders. Rathbone excellent as ruthless, scheming Richard III. Pageantry of court of Edward IV well done.

For A: Harrowing. For Y, and C: No.

Best Recent Family Films:

Wizard of Oz	They Shall Have Music
What a Life!	Rulers of the Sea
Babes in Arms	Five Little Peppers

Best Recent Films for Adults:

Mr. Smith Goes to Washington	Allegheny Uprising
Ninotchka	Disputed Passage
Secret of Dr. Kildare	Drums Along the Mohawk

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